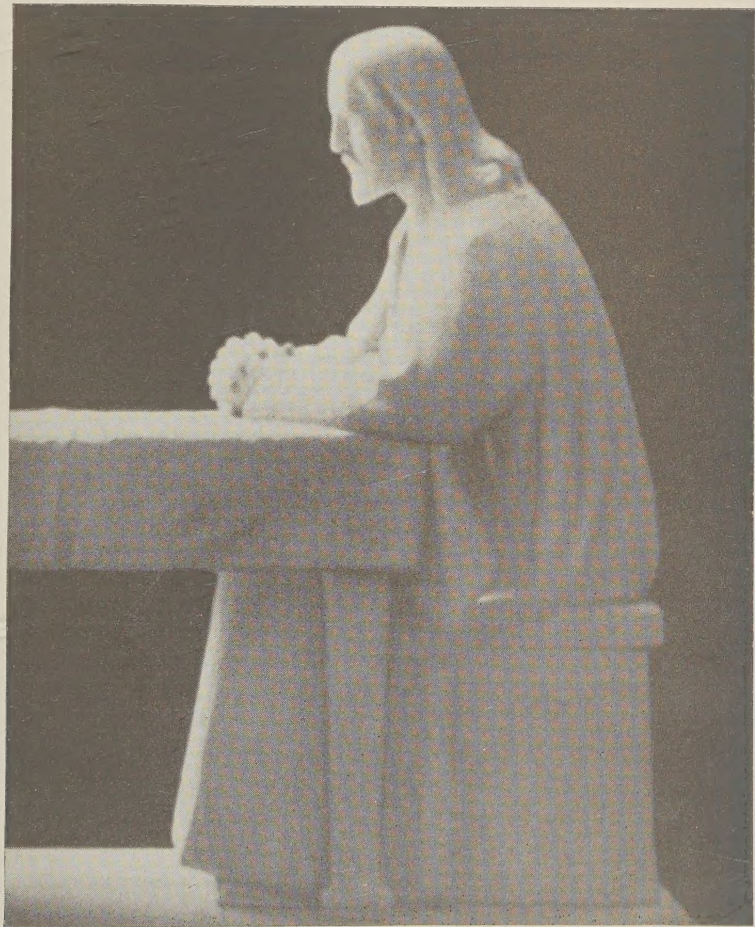


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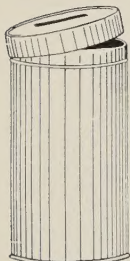
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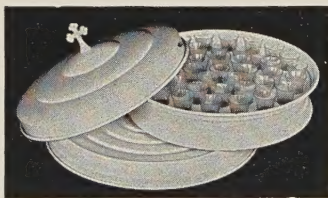
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THE ANSWER OF THE ANGELUS

MURDOCH MACKINNON

THREE vital questions call for an answer today—concerned as they are with the spirit of labor in the industrial world, the place of love in our social life and the value of religion in the domain of the spirit. It is submitted that *The Angelus* provides an answer to all three.

Jean Francois Millet was born in the wild and picturesque district of La Hague a few years after the death of Robert Burns in Dumfries. The one was an artist in colors, the other in words. They were at one in their devotion to the scenes and experiences of common life and neither one of them was handicapped by worldly possessions. Burns in his poverty sold a hundred Scottish songs for a picture, a shawl and a £5 note. Millet in his extremity was obliged to use over again the canvas from one of his pictures which had failed to find a market. The possession of any one of Burns' manuscripts or Millet's original painting today would mean economic independence.

These two artists had one essential message to give to the world. They saw reality in common scenes and had the ability to describe and present in permanent form that which they saw. They were lovers of their kind and found it quite unnecessary to go to the ends of the earth in quest of themes worthy of their skill. They found them in the neighborhood and in the toil and interests of the peasant life from which they sprang. *The Cotter's Saturday Night* was within hailing distance any time. *The Reapers* and *The Gleaners* could be seen in every countryside. *Sheep Shearing* and *Feeding Her Birds* were scenes distinctive of the France that had worked its spirit into the warp and woof of Francois Millet's artistic life.

The Angelus is probably his most famous picture and by some critics is regarded as the most religious painting of the nineteenth century. Who can fail to respond to its charm, its naturalness and its spiritual impressiveness? It arrests the attention and holds the imagination in thrall. Its power of suggestion is as

great as its direct appeal. The horizon in the distance speaks of the infinite while the subjects in the foreground present us with an inspired bit of concrete and finite reality.

I

Work is a necessary part of a man's life. "Never be afraid of hard work," said one of my professors during college days. And what a worker he had been himself! His industry in the study, in the classroom and in the college life was matched only by the tirelessness with which he pressed the claims of his university upon those best able to give support. "Hard work will always tell," he continued, "and give results." There can be no question on this point. Work will always tell. The sermon into which much care and thought and prayer have been put may not always be effective when a man comes to face his people. But he who puts industry and diligence into the preparation of his sermons will be able to achieve a literary quality and an enrichment of thought and a tenderness of sympathy which it is impossible to attain by one who depends upon "the inspiration of the moment." The inspiration of the moment comes to one who has done some real honest work both in the pastoral field and in the study.

Thomas Carlyle's advice to the newly appointed bishop is one that should never be lost on any one of us: "Whatsoever thy hand findeth to do, do it with all thy might." The world today is seething with unrest because of misunderstandings among the people. The I. W. W.'s are looking on at the bold Russian experiment. The exponents of capitalism are restive because of the withering effect of the ever-recurring cycle of unemployment. The rank and file, who have the greatest stake of all, find themselves largely helpless in the grip of economic forces over which they have no control.

But there is one thing upon which we are all agreed—man's duty and, still more, man's right to work. There is nothing more pitiable than the spectacle of a healthy and honest man

who is willing to work but unable to find it. His own morale, to say nothing of the necessities of his home, demands that he be given employment.

Millet desired to communicate this message to the world when he gave us *The Angelus*, that work is one of the essentials of human life. Here we have a field of potato hills, a bag, a fork, a wheelbarrow and of course the two young people who have been at work all day. These details all in the foreground of the picture tell one story: the value, the necessity, the dignity of daily work. The significance of this message at a time when so many people are trying to live on their wits and not by their work cannot be overestimated. The social and industrial parasite must be inoculated with the gospel of work if a better and more Christian social order is to be realized.

II

If work is one essential of human life, worship is another. There is no depth to the life that is not in fellowship with eternal realities. The forms of religion may change, but religion itself is inseparable from the life of man. The experiment of a social order from which religion has been banished is doomed to failure from the start. No scheme that fails to take account of man's spiritual outreachings is going to meet with permanent or universal approval. To be devoid of reverence is to be lacking in that which gives grace and meaning to life. He is most truly himself who is most devoutly in fellowship with the eternal world of which he is a part. Much may be accomplished through human effort, but

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy
voice

Rise like a fountain for me night and day,
For what are men better than sheep or goats
That nourish a blind life within the brain
If knowing God they lift not hands of prayer
Both for themselves and those who call them
friends?

For so the whole round earth is every way
Bound by gold chains about the feet of God."

There are two things that need to be said today in regard to religion. First, it must be organized if it is going to maintain itself in the face of all the counter influences that operate so subtly and persistently against it. If the commercial or political life must needs be organized in the interest of permanence, how much more ought the spiritual welfare of mankind to be furthered by highly organized endeavor? Who ever heard of a body of unorganized soldiers winning as against an army whose discipline multiplied the power of each man by the number of men in the battalion? We sing of the Church as a mighty army, but in conversation we betray a lack of faith in

organized religion that augurs ill for the morrow. The Church of the future is the Church that gives itself visibility and finds for itself a local habitation and a name.

Secondly, the Church as organized must distinguish between essentials and non-essentials. We have our recreational and educational programs and our financial and missionary enterprises, and we do well in these and other ways to give our people the opportunity of translating in terms of human service the faith they cherish. But the paramount concern of the Christian institution must ever be the cultivation of the devotional life. In the field of recreation we have many rivals better equipped for that service than we are. But we have no rivals in worship. To fail in training our people in the art of worship is to lose sight of the *verb* in the multiplicity of our *words*.

The devout spirit of Millet was not indifferent to these matters. All the delicate powers of suggestion known to the artist are requisitioned in his endeavor to portray the second great essential of human life—worship. *The Angelus* brings before us people who have been at work. But that work has now been laid aside. A higher claim has asserted itself, the claim of the soul to hold converse with the Unseen. The fork is conspicuous in disuse. So are the basket, the barrow and other symbols of toil. The hands that used them are clasped in prayer. Heads are bowed and human figures are motionless in reverent posture. The Church tower may be discerned on the far horizon, but not so far but that the call of its evening bell could be heard by the faithful in field or wood or mart. The father gathering the fuel, the mother preparing the meal, the traveller on the country road, the workers in the open fields all respond to the upward call and for the moment lift their thoughts to God. All these features speak of the reality of religion. It is not something divorced from one's daily work. Rather is it that which invests it with a significance it otherwise could not have. This aspect of the picture is the presentation on canvas of the truth which Milton put for us in words: "We labor under the great Taskmaster's eye."

III

But there is one other message that Millet enshrines in this wonderful painting. While it is true that wholesome work is both necessary and enjoyable, it is recognized that work unrelieved and carried on for its own sake may become prose and drudgery. The service of the elder brother in the parable is a case in point. The spirit of religion must cast its hallowing benediction upon it if its otherwise ordinary details are to have, as all noble work ought to have, infinite worth. Work must be sanctified in worship and worship must be in-

(Continued on page 433)

DIAGNOSTIC WORK OF THE MINISTRY

LEROY C. BRANDT

WE ministers like to look upon ourselves as physicians of the soul. "Soul-surgery" and "spiritual-therapy" sound both practical and scientific, and hold for all of us a subtle attraction. And unfortunate, indeed, is the minister who has not had the blessed experience of assisting in the healing of a crushed and bruised spirit. We who are worthy of our calling must follow the Great Physician Whose work was that of curing the souls of men. Not only did He say, "Rise up and walk," but also, "Son, be of good cheer; thy sins be forgiven thee." Of course we in ourselves do not absolve but it is our curative work to lead men to God through the redeeming Christ.

In our seminary days we were taught well for our work of healing. We had courses to familiarize ourselves with the cures at our disposal. There was our *Materia Medica* of the means of grace, the sacraments and prayer. How helpful these have been to the wracked souls of men! Their healing balm has soothed many a soul, fevered and sick.

Then, too, we have been taught the necessity and helpfulness of surgery when a soul has been diseased by a malignant or chronic sin. At times it has meant the excision of sins, great and small; at times the reconstruction of attitudes toward God and man. Every operation is serious, and many—yes all of these surgicals have been attended with pain. We have watched with these men and women with whom we have labored while God has wrought His will of salvation. We thank God for the surgery of conversion.

Our education has also included the fundamentals of healthful diet and nurture. We have learned the beneficial qualities inherent in the reading of the Scriptures and in attendance at church services. We have been taught the poisonous harm of salacious literature and the serious deficiencies to our spiritual systems of a lack of church loyalty. We have warned our people against these. We have attempted not only curative but preventive medicine, as well, in the direction of our programs of religious education.

We have been greatly blessed by the thor-

oughness of our education that we might be efficient and helpful physicians of the soul.

But, there seems to have been one great requirement missing in our education. Are we proficient as diagnosticians? Do we know what medicine to use in specific cases? Do we know when to operate? The rich young ruler was apparently in fine spiritual vigor when he came to Jesus. All the commandments he had kept from his youth. Yet Jesus' diagnosis showed that he needed a major operation. The young man was unwilling to undergo the momentary pain, and so went away with his malignant tumor of selfishness. But the diagnosis of Jesus indicated "Yet lackest thou one thing."

In the early days of our ministry did not we often fumble badly when confronted with a spiritual disease? Experience has shown us some of the techniques for making a diagnosis; what to probe for, what is relatively unimportant, and what is for serious consideration. Fortunately, God has frequently helped us through, intuitively bringing us to a right administration of our spiritual medicines. But must we go on with intuition alone to aid us in important diagnostic work?

The other day one of the numerous wanderers of the city came to me for financial aid. The easiest thing would have been to give him a coin and send him on his way. But such nostrums are unworthy of the high calling to which we have been ordained. As we talked, I discovered spiritual ills which were weakening him. I must aid him if I would be true to my trust; and I am still seeking a diagnosis. Is his soul worn and bruised so that he needs sympathy and pity? Or has his soul atrophied through the disuse of its spiritual powers so that he needs a sharp stimulant to quicken him? Is there a need for surgery to a soul infected with some hidden sin?

These are questions that concern a minister and they lie in the field of spiritual diagnosis. It should be more seriously considered in gatherings of ministers. It should find a definite and important place in the curricula of our seminaries. If we are to be true physicians of the soul we cannot neglect the importance of spiritual diagnosis.

IT'S WHAT MEN ARE

It is not what the best men do, but what they are, that constitutes their truest benefaction to their fellow-men. Certainly, in our own little sphere it is not the most active people to whom we owe the most. It is the lives

like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look for needed inspiration, and out of which we gather the deepest calm and courage.

A PRESENT-DAY DEPARTURE IN VISUAL RELIGIOUS EDUCATION

BRUCE F. RICHARDS

MANY people—both the young and the mature—lack imagination sufficient to reproduce in their own minds, what is described in words.

The children may have no logical point of departure from which to start their own mental pictures and no understanding which will guide them. The more mature individuals in the congregation or Sunday School may have only a confused and imperfect idea of what is described merely in a verbal way.

It would sometimes seem as though even with the Seniors in the Bible School and the people of mature years also, that the exactness of their actual information is over-rated. A case of this kind recently came to notice.

Two neighbors living side by side—one a Protestant and the other a Catholic—fell into conversation concerning the Ten Commandments. Both had children and one child was learning the Ten Commandments by rote. The question was, where did they come from—those Commandments?

One mother said, she knew—that they were in the Catechism. The other wondered if it could be that they were somewhere in the Bible, but both agreed that this was not the case or they would have known it. Further discussion proved that there was a sad confusion in their minds between the Commandments and the Constitution of the United States.

Finally a third lady was appealed to who was a Sunday School teacher, and great was the amazement of the debaters to be informed where the Commandments might be found in the Bible. Both mothers were regular attendants at their respective churches.

It is sometimes difficult for the preacher or teacher to grasp the fact that people who have grown up in such a land of privilege as America, can have a real lack of definite knowledge of many fundamentals.

During recent years, pictures both black and white and colored, have been increasingly used in our newspapers, magazines and books. That was a step in the right direction, for it presented form and shape as well as words describing them.

Next came a realizing sense of the value of larger pictures accompanied by adaptable verbal description such as the stereopticon. Then followed in natural sequence, moving pictures portraying progressive incidents and scenes.

Along with this forward step came a revival of pageantry, and soon its dramatic value and its means of putting important messages across were recognized. Thus was developed in the natural course of events, the teaching of dramatics, pantomimes, pageantry, etc., as a realistic method of visual education in the presentation of vital, even symbolic truths.

Thus do methods change and grow with the passing of time. So it is to be expected that we must be ready for the step ahead which now awaits us—whatever that may be.

It is not always practical nor possible to use pictures of the right kind nor to present stereopticon pictures, moving pictures and pageants. Time and money may be involved and the drawback is not to be overlooked that these things are for the most part the work of a few for the many, or a sort of ready-made form of illustration prepared usually for single-time use. After costumes are put away, properties returned where they belong, and spoken parts forgotten, the effort becomes one of more or less lasting impressions according as little or much may be retained in memory.

So it is apparent that a plan of procedure which uses and retains the advantages of these preparatory steps in religious education, and which adds something further of its own, has much to recommend it. That is, a method which furnishes form in three dimensions or even four—color, form, definite units or lessons, and a measure of permanency, is worthy of thought at least and consideration.

This brings us to the handicraft workmanship of the making through the use of suitable materials (modelling clay, wood, fabric, etc.) of Bible scenes and settings, or even those of modern times, as missionary layouts or special scenic reproductions—as a jungle scene.

An approach to this has been made and *proven* of value in the project work of reconstructing in miniature, such settings as mission compounds, home life and furnishings in far-away lands, collections of objects of art and interest brought from afar and used to give an atmosphere of authenticity to a scene, or special arrangement of materials and properties intended to make some form of life somewhere more understandable.

A Practical Test

Before, however, we go any farther, we should have a reasonable estimate of whether visual education through form and faithfulness of reproduction, promises to be worth-

while or not. Clearly if it is worthwhile, we are justified in taking the time and making the effort to use it. In fact, it is our duty to do so. If no permanent advantage is gained, then we may well pause and consider.

By way of testimony in this weighing and evaluating of the new type of visual religious education, we may be reminded that in the columns of the *College Art Magazine*, a report of the Cinemato Graphic League tells of a most interesting survey which is highly significant.

Similar lessons were given to two groups of pupils. One group was shown visual education moving pictures. Another group was taught in the usual text-book fashion. Both groups were allowed an intermission on the subject of one month, in order to determine which group retained the clearer impressions and facts more successfully.

It was found that those taught by the usual or ordinary method, were entitled to a rating of 75%, while those taught by the visual education plan made a grade of 90%. This showed clearly that form and color reproduced in plastic materials, etc., went ahead of the older method by 15%.

Even at that, the test was not considered finished at this point. An intermission of *one year* was allowed to pass when further tests were made. At this time, the usual method group made a showing of having retained 23% of what they had been taught, while the visual education group made a showing of having retained 76%—or better than 50% more of the teachings.

This was taken as a reasonably conclusive proof that as time passes, the impressions and retained memories of ordinary text book teaching, became fainter and were recalled with difficulty if at all, while the form and color method held its own and even increased in value, due to the wiping out, as it were, of those details which would tend to confuse.

Teaching which does not stay with us is of some value to be sure, but by no means of the greatest possible value. It is true a general influence is exercised and fortunately the subconscious holds in storage much that is seen and heard. But often these possessions become so deeply buried that they are like cities—a good way beneath the surface. It may even be that we pass over the top of them repeatedly without knowing they are there.

It is obvious then, that a method which gives permanency to 50% more of vital teachings than less efficient methods, is a treasure and a skill worth acquiring.

It is interesting to note certain trends which can have but one meaning. This is that educators are coming to recognize that natural form and color are of distinct value.

Syracuse University, Syracuse, N. Y., provides a Summer School Course in the Fine Arts College and in the Department of Sculpture. Here under the leadership of one trained in sculpture and painting, religious educators have an opportunity to learn just how to start with the simplest of materials and even the simplest of tools, to produce a scene which can be shown again and again in different places.

Some of the novelty stores handling small items selling for a dime or so, offer animals which can be drawn upon for such purposes—camels, oxen, etc.

It might seem as though the figures would be difficult to model, but they are not, nor yet to paint. The fact that most Oriental figures are in loose, flowing robes, perhaps with togas, is a very real aid.

The plastic material takes water color paint such as used for sign-card writing, readily. Colored cellophane with small lights behind it, gives any color tone desired—sunset, sunrise, a halo, and so on. Scenery is readily made, whether it be water, hills, or rugged areas.

The scene arranged is housed in a box especially proportioned and with an opening in front, usually with an arch at the top. Oriental houses are relatively simple. Photographic illustrations and suggestions are available.

One point in closing is important. The high light or moment which is pivotal or of supreme importance in getting the message across—the climax as it were, is the one represented in the scene and setting.

Anything new is inclined to seem a bit vague at first, but the surest way to get in step and to understand about it, is to get into line at the earliest possible moment. Some pastors are already using these scenes with sermon material, and teachers are doing likewise with their class groups.

It will not be long apparently before individuals and groups of workers will be able to make their own scenes and setting at will.

HAPPINESS

Happiness goes out from the heart before it comes in. It never by any chance stays at home. You can harvest it for the common good, but you cannot store it for your individual use. You can lend it, but you cannot borrow it. You can earn it but you cannot buy it. You can spend it, but you cannot accumulate it.

A man must contribute to the stock of human joys before he can participate in its profits. To seek happiness without giving it is a futile quest, and all our longings for it, if we have not learned to give it to others, are as empty bottles in the wine cellar of the soul. Happiness never really was any good in this world but to give away.

THE YOUNGSTERS DID IT

C. R. GAYLORD

EMPTY pews, anaemic offerings, discouraged pastor. This was the post-New Year state of affairs in our church the first two years of my pastorate. But this winter past we outwitted the annual "recession." Our victory still seems too good to be true.

We accomplished it by making use of our youngsters; and we interested them in the project of church attendance by announcing the following plan through the Sunday school, young people's league, from the pulpit, and by sending out this letter:

BOYS AND GIRLS!

We're off for a big time inviting folks to Church and having a lot of fun doing it. From now until Easter the Orange and the Blues will be at work to see who can get the largest number of credits and, close after Eastertide, we will have a happy party and supper for both sides with a special reward for each boy or girl of each side who secures the most credits. For example: the boy or girl belonging to the Orange side, who gains the most credits on that side, will receive a reward; and the boy or the girl on the Blues' side, who secures the most credits, will receive a reward. A small gift will be made to each member of the winning side.

And Here's How to Gain the Credits:

Ask your Captain for Attendance Tickets. Each ticket has a space for you to fill in your name.

CHURCH ATTENDANCE INVITED BY

Please drop this ticket in the collection plate Sunday.
"There's a Comfortable Pew and a Welcome for You."

If you belong to the Oranges your ticket will be Orange in color. If you belong to the Blues, your tickets will be Blue in color.

Next: Invite people who are not attending other churches to attend the Methodist Church.

Next: Give to each person who will accept them a number of tickets with your name on and ask them to drop one in the collection plate each Sunday that they attend Church here. No more than one ticket must be dropped in by any one person each Sunday.

These Attendance Tickets will be taken out of the collection plates after Church and kept by the pastor until Easter. Captains of both sides will be kept informed as to the standings of their group. Each ticket returned counts for one credit.

Be careful not to invite persons who belong to or are attending other churches. Be courteous and respectful always. Do not urge. Explain the plan. You may tell folks you would like them to attend church here as often as they can, and that by so doing they are also helping you and your side in this Church Attendance Game.

In order to get in on this happy enterprise just tell the pastor you want to join. You will then be assigned to the Oranges or to the Blues, depending on alternation. That is, if the boy or girl before you, joined the Blues, you will be assigned to the Oranges.

AGES: Nine years to (and including) the second year of high school. Get going soon. Come to Church Sunday and get a supply of Attendance Tickets. Cordially, THE PASTOR.

(Yes, you too may drop a ticket in the plate every Sunday you attend.)

There's the plan—and it worked fine. We are one of five churches in a community of but 650 persons. A large share of our congregation are rural folk. In the preceding autumn when our attendance reach eighty, we felt we were doing very well. But during this attendance campaign—right in the winter time—we enjoyed on our peak Sunday an attendance of 106! On another Sunday we had 104; on another, 102. During the same season a year previous the attendance had slumped badly. One Sunday we had been so destitute of worshipers that no service was held at all. But now, on more Sundays than one, the pastor looked out over seats better filled than he had usually seen them for regular services even during the most favorable weather conditions of the year.

The campaign closed at Easter. Shortly after a party was held for all who took part in the campaign. Rewards were given out at this time to the winners.

Needless to say the increased attendance throughout this period of special effort brought increased offerings and increased interest. The expense of this campaign was light as was also the work involved. A weekly account of the points won was carefully kept and, on most of the Sundays, announcement of the respective scores was made to the worship service congregations.

The plan is so simple, easy to use, and inexpensive that it has especial appeal to the small church. Neat orange and blue tickets as shown above about 1x1¼" in size were printed and issued to the attendance game participants throughout the campaign.

THE OLD MAN'S DREAM

F. W. THOMPSON

TO come to that stage when all your friends call you "The Old Man," although the warm blood still flows through your veins and you still feel the urge of things yet calling to be done while you are relegated to the pews to listen to young men haltingly or boldly preaching what you have long since ceased to believe important; to be graciously permitted to address a series of old ladies' prayer-meetings, and to hear them say, "How Lovely!" "Isn't that true?" and then do nothing about it, is to have reached that stage when you can appreciate that the Grace of God sustains you—for nothing else will.

So it is to realize that the patience of God is infinite, even if yours is sometimes worn to a frazzle. The look of hopeless bewilderment and pathetic patience sometimes seen is readily explained.

To realize that in one case in a million something he might have said, done, or been, will so inspire some gracious old grandmother with

sufficient strength of character to pass on the inspiration to an equally rare genius, to grow in time into a leader of world thought and action; and whose biographers might by some miracle accredit you as the source of the inspiration, so that a couple of centuries later—it cannot be before—you will be accredited with sainthood never suspected in life, is to reach the acme of the old preacher's fame.

What a glorious end to a life of toil and deprivation! What heights of faith in the unseen and unseeable!

Such may be going on at this moment right by your side, and the babe, yet unborn, may be the medium through which this miracle may be wrought. Verily the days of miracles are not yet past, and the ways of God, indeed, past finding out!

"Your young men shall see visions, and your old men dream dreams."

This is one of them.

RELIGION AND GOOD TASTE

WINIFRED M. CLARK

LAST night I was ill. It was late and I was alone. My radio and telephone stood ready to hand. Sleepy, I was about to turn out my light and so end a weary day, when the phone rang. It was a message announcing that a brother was undergoing a critical emergency operation. Greatly disturbed, I put in a long-distance call to the hospital—think of the miracle of reaching out that way 300 miles into the night! Word was that the operation was as yet not completed. Realizing that not until morning could I set my mind at rest, I turned on my radio. The only program besides jazz was a miscellany from a well-known and respected station. Soon there arrived two slapstick comedians. Their big hit was a parody on the Twenty-third Psalm. A dirty, vulgar parody; alcohol was the Great Power.

What is the matter? Are we mad? Are we willing to help boot Christianity into the forgotten limbo of human thought? I am a representative human being. I am not orthodox as to creed. Many people consider me irreligious, I have no doubt. I am not a prohibitionist. I love comedy. I believe in people and in the law of kindness. I believe with Bagheera that a kind heart and a courteous tongue will carry one far through the jungle. The revulsion I felt when shown a

witty parody the other day returned a thousandfold last night. There was the vivid juxtaposition of human extremity with the imbecile mouthings of two men distorting and befouling one of the sweetest, sincerest expressions of faith in a Divine Power which has ever been uttered in any language.

This is no time, when Christianity is being attacked and battered, for us to betray it by accepting either in fun or political irony a vulgarity and a desecration such as this. Perhaps we are Christians; perhaps Jews, Mohammedans, Confucians or what not. We may be adherents of one of a dozen political creeds. But whatever we are, there comes a time in the life of each one of us when to believe in God is our fundamental need. Perhaps we can't. More pity to us! But how can we ever hope to find comfort in something which we have meanwhile cheapened for ourselves by butchering it and mocking it?

I realize that radio programs cannot be fine-tooth-combed for what they may contain. But I would like to feel that a breach of fineness such as this would be considered an offense not only to listeners in their homes, but to the company itself. I know this must be so, for there is so much that is good which these stations send to us.

In the New York "Times"

The Editor's Columns

Are We Going to the Dogs?

OUR birth rate has been steadily decreasing for many years. In less than a generation we will come to a stationary population, with an increase in the number of older people and a decrease in the number of younger people. Such was the knowledge which prompted me to remark in a Mother's Day address: "If our speech and feelings on Mother's Day were more than merely sentimental a pastor of a large congregation would have more than a dozen infant baptisms a year; for where there are no children there can be no motherhood." The latest reliable statistics for all our country, that for 1935, show a birth rate of 16.8 per thousand.

But what about the dogs? From babies to dogs may be a peculiar jump, but that seems to be the way we Americans are tending. The American Kennel Club states that there are 15 million dogs under some sort of official recognition. Add others to this and the number would probably be in the neighborhood of 25 million. As near as can be figured the dog birth rate is 20 per thousand of human population, 3.4 per thousand greater than the human birth rate! We are breeding dogs faster than babies!

And as for cost; the best estimate places \$750 million dollars as spent every year in this country on dogs alone. There are dog doctors and dog perfumers. One New York store has 90 different styles of dog clothes. Not to be outdone by humans there are halitosis concoctions for dogs. All in all it seems as if we are becoming a dog-pampered and dog-minded people.

Now dogs have a place. They have long been known as man's friends. But when dogs assume an importance above babies we might well ask, "*Quo vadis?*" Much of this pampering, petting and spending might well be turned to the betterment of the human race, and in particular to the care and development of children. Which is more important?

A pastor remarked to me recently: "Often when I look over my congregation on Sunday I think I am the pastor of an old folks home."

I happen to know that on several occasions last winter there could be no Sunday School in the younger children's divisions of this church because there were no children present!

Unless we can put the emphasis on human beings, where the chief emphasis belongs, it may well be that we are going to the dogs.

—W. R. S.

Let Down Your Bucket

THE story bears repetition. Driven by a west wind from the mouth of the Amazon, the little boat loaded with despairing explorers who had lost their sailing vessel by fire, drifted day after day. Each day took them farther out into the Atlantic. Each day saw them nearer the point of death from thirst. They had no fresh water on board. Tongues thickened. Minds began to slip. They suffered unspeakable tortures.

Then they sighted, on the far horizon, a passenger ship and after hours of frantic signalling it came near enough to hail them. Through parched lips they called for water.

"Let down your buckets," shouted the captain from the bridge. "There is fresh water all around you."

They did not know that the Amazon River remains a river of fresh water for more than a hundred miles out to sea and drifting in a river full of fresh water for days, they had almost perished from thirst.

The managers of the New York Fair say, "Oh yes. We will build a temple, an elaborate temple such as man has never seen. We'll spend plenty for it and it will be nice to look at and visit, but we won't permit any who are dying of thirst to look here for sweet waters. We'll have a temple all right, but it will be a temple raised to some unknown god, as was the Athenian's god, we'll keep out of sight of any group who might be interested in worship as a group. A temple of religious freedom it will be."

What kind of religious freedom denies worship to any and all who might seek it? A re-

ligious freedom such as that will undoubtedly symbolize the distance man has come and can go by yanking on his own boot-straps, nothing more. It represents neither the religion of the founders of our land who hesitated none to bear the specific witness, "In God we trust," nor the freedom for which they died.

Some day, we who drift so long asea, will let down our idle buckets and drink again, as a Nation, as of yore, to our individual and national salvation.

JWR

Pastoral Pyrotechnics

THEY wrote, "Come on up and get out of the heat. The trout are rising to the flies, the wild berries are ripe and best of all you can sleep under two blankets at night and be none too warm."

So we went. The woods were glorious, the berries were luscious. At night we piled in under the blankets and were lulled to sleep by the gentle breezes that whispered through the trees outside our window. It was just as they said and with such fellowship as they offer one could not ask for more of the joys of just living.

But, whether by oversight or deliberation, I am inclined to believe it was the former, nothing was said of the temperatures by day and when over-active pores turned me to the little thermometer just outside the screened veranda, I looked twice, wiped off my glasses and looked again and then finally removed the glasses for one more look. But there it stood, one hundred and eleven degrees!

It was not the heavy heat we know around the great lakes, but one-hundred and eleven degrees is just exactly one hundred and eleven degrees in any man's country and on any reliable thermometer.

So frequently are we lured by the promise of cooling, sleep-laden nights in business, in parish and professional fields, in social fields and those of endless hue, that we overlook even the possibility of heat-hung days, of a rising mercury which threatens to carry the top of the glass containing tube right along with it on its way up. We forget that we become rather acclimated in the land in which we abide and that though it may get warm at times it is more productive of results for our daily efforts than that distant land of charm, of blanketed beds by night, and though it be not always mentioned, blistering blazes by day.

Which after all is just another version of an old adage which still holds and is concerned with distant hill and pastures.

JWR

Another of Those Days

THESE come days to all of us, throughout the year, especially to those of us whose habits are more or less sedentary, when everything, even the spirit drags and is heavy-laden.

With the emotion of fear stressed so prominently in advertising, especially by the countless concoctors of remedies for what ails you, the you who are of middle age or older, and the subject of aids to longevity shouted at us from radio and magazine until I wonder how it was possible for our sturdy ancestors to survive, it is not unlikely that we, under that ceaseless stimuli, begin to imagine vain things concerning our general well being.

It was not many years ago when I rushed to the office of a specialist. Nothing less than a relapse into a condition from which he had helped me had occurred. His genial smile greeted me as he said, "I expected you this morning."

He pointed to a desk barometer. "That tells me when folks like you may be expected. If weather affects a plant organism as it does the Quaking Aspen isn't it reasonable to expect it to affect a human being. Go back to your office. It's simply the weather."

Then came a more recent gift of a Cape Cod barometer, into the graceful neck of which, the colored water rises according to atmospheric pressure. Now when the day bears down on the spirits and the work to be done calls for greater effort than seems available, I know that the red will be high in the neck of the barometer, possibly dribbling over, that the years are creeping on with only their usual pace, that it is just another of those days that bear down on one and I can still laugh at the foolish advertiser who thinks he is going to sell me his elixer by scaring me into believing that I am in need of his ware. One look at the barometer and though the day be oppressive, it is nothing more. Try it.

JWR

A Few Words From the Pastor

1. It has become more difficult to produce food. It is more difficult for the people who need it most to obtain it.
2. Children find it very difficult to learn good manners when they seldom see any.
3. Temperamental means 95% temper and 5% mental.
4. Some people outlive the time for which they were born too soon.

—Charles F. Banning.

CHURCH METHODS

The Smothered Church

There is probably no church in Christendom around which more of the glamor of romance and history cling than the Church of St. Sophia in Constantinople. For architectural reasons, St. Sophia is nearly always a disappointment to the visitor. There are so many auxiliary and surrounding buildings that the design, the beauty and the size of the central structure are lost. In that respect St. Sophia might well be a warning to every church, for in the organization and life of a church, much more than in its architecture there is constant danger that the beauty and the greatness of the central thing—the church itself and its gospel—may be smothered by a conglomeration of auxiliary and supplementary organizations. This is peculiarly seen in situations, which are unfortunately rather common, when people have a stronger loyalty to some fraction of the church, some subsidiary organization, than they have to the church itself. So the church languishes by being smothered by its auxiliaries.—*Dr. Lincoln A. Ferris.*

Save Souls

"You have nothing to do but to save souls!" This was the charge John Wesley gave to his helpers. The Church has become imprisoned in routine and almost mastered by the machine it was meant to master. The maintenance of the institution saps the life of the best of christians, and leaves many, even those who have the inclination, too weary for the real work of the church to do.—*Exchange.*

Work

"Of all work that produces results, nine-tenths must be drudgery. There is no work from the highest to the lowest, which can be done well by any man who is unwilling to make that sacrifice. Part of the very nobility of the devotion of the true workman to his work consists in the fact that a man is not daunted by finding that drudgery must be done; and no man can really succeed in any walk of life without a good deal of what is called, in ordinary English, PLUCK. That is the condition of all work whatsoever, and it is the condition of all success—and there is nothing which so truly repays itself as this very perseverance against weariness."—*Exchange.*

Parade of the Week

Every Sunday there is a parade of children on the way to Sunday Schools. There may have been other parades through the week, but none of them mean so much as this one.

This parade of children leads to places where

character is formed, the anchor for mature years. The best and most prominent citizens of the coming years will be recruited from this Sunday parade.

These children are being made into good citizens. Most of us want our children to be a part of this parade to good citizenship. We know why, because our parents saw to it that we were there.

The Sunday morning parade of bright-faced boys and girls is the chief hope that the present holds out to the future. Are your children a part of it? It may mean nothing to you nor to the community at present if they are or are not there now, but which one of us would care to take the responsibility for denying such development for the future. Would you handicap your boy or girl willingly? Guarantee their future through the building of good character!

Sending your child to Sunday School is one guarantee for the safeguard of coming years; going with them is better.

If there is a better place for a child on Sunday morning than the Parade of the week to the Sunday Schools no one has been able to discover it, although there have been centuries of time in which to do it.

One child in this Sunday morning parade is worth more to your community than a thousand bound elsewhere. Plant good seed today, if you expect to harvest the fruits of good citizenship in later years.

—*The Reading Eagle, Reading, Pa.*

Youth Day

The following service was observed by Westminster Presbyterian Church, Rochester, N. Y., the Rev. Gordon W. Mattice, pastor. The young people had complete charge of the service, printed programs were distributed, and no announcements were made. Young men from the junior high school division acted as ushers.

The Service

Theme: "If I Follow Him."

Organ Prelude:

a. "El Camino Real"—*Diggle.*

b. "In a Mission Cloister"—*Diggle.*

The Call to Worship.

Procession Hymn:

"The Light of God is Falling"—(tune 317).

Invocation and Lord's Prayer.

Scripture.

Anthem:

"O Come to My Heart, Lord Jesus"—*Ambrose.*

Litany: "If I Follow Him."

Leader: This earth of ours, now outraged by

wars and clouded by armaments, might be an earth of peace and good will,

Congregation: If I follow Him.

Leader: People searching wearily and those without hope might know and rejoice in the God of love,

Congregation: If I follow Him.

Leader: My neighborhood, in which evil influences are at work, might radiate righteousness,

Congregation: If I follow Him.

Leader: The home of which I am a part might become the dwelling place of the Spirit of God,

Congregation: If I follow Him.

Leader: My own thinking might be more honest; my conduct might be purer; all of my life might be more filled with love,

Congregation: If I follow Him.

Leader: I may encounter dangers which can be overcome; I may engage in inward battles which can be won; I may face difficult tasks, may go through times of loneliness, and may need courage and strength greater than my own,

Congregation: Counting the cost, O Christ, I will follow Thee.

Morning Prayer.

Junior Church Presentation.

Recessional hymn: "O Jesus, Prince of Life and Truth"—(tune 312).

Offertory: "Teach Me to Live."—*Rolfe.*

Youth Speaks: 1. "If I Follow Him" in personal living and in my home. (*Young man.*)

2. "If I follow Him" in my Church and in my neighborhood. (*Young woman.*)

Hymn: "We Would be Building."

Benediction.

Organ Postlude.

Songs for Rally Programs

"Living for Jesus."

"Walking with Jesus."

"Talking with Jesus."

"Working with Jesus."

These were composed by C. Harold Lowden, Box 266, Camden, New Jersey, and are available through him at the above address. The following is from "Working with Jesus."

Working with Jesus—

The thought gives a thrill—

Workers together,

I lost in His will,

Pleading my weakness

Yet knowing His strength,

Working—then trusting

For harvest at length.

These songs have all passed the million mark, and are in demand today.

The Lord's Acre Movement

This plan was begun in North Carolina in 1930 in six churches, and it is reported that

some 300 churches have taken it up to their satisfaction and general help. All denominations are co-operating. The plan is not new, but is based on Exodus 34:26, and was discussed in detail by Rev. H. F. Meyer, in the *American Lutheran*, page 13, April, 1936. Needless to say the plan has grown since, but in general plan outlined by Rev. Meyer is effective.

Workers and Owner Co-operate and Tithe Their Reward

For nearly forty years, according to the Associated Press, the Kerr Glass plant at Sand Springs, Okla., has opened its plant yearly with a religious service. Part of the ceremony is to light the furnace fires after an annual three months seasonal shutdown, the Lord's favor is asked on the joint undertaking of workers and owner, and a pledge is made to tithe the fruits of the undertaking. Alexander Kerr, who founded the company, believed that a business should be run on religious principles. He was a tither himself, giving 10% of his personal income, as well as 10% of the income of the business to the Church and its affiliated institutions.

After the death of Alexander Kerr, the widow carries on the plan, supervising the tithing and other disbursements. Pamphlets explaining the value of tithing are placed in the glasses and fruit jars made by the company. Thus they carry on a missionary and evangelistic work among those whom they contact in the general routine of business.

Finances Made Understandable

The budget for maintaining a prominent Toronto Church is published annually, with appropriate details showing how the money is used during each quarter of the year. The whole budget is then divided into quarters, showing what the income must be per quarter to keep finances in order. This is further broken down into individual Sunday offerings needed to cover the quarterly budget.

Each weekly bulletin carried a notice as follows:

"The cost for keeping this House of God open and in repair so those who desire to worship here may come in peace and comfort is \$----- a week. Your offering today makes this part of God's business possible."

Charts and Posters

The individual requirements for sermon and Bible study use preclude commercializing the making of posters on Bible topics. Mrs. O. R. Reiff, Route 1, Amanda, Ohio, wrote some months ago about experimenting with the making of suitable posters.

She said, "There are so many Biblical subjects that make splendid charts for sermon series, or Bible study, such as

From Egypt to Canaan
The Regenerated Heart
Steps to Salvation

"We made them on Indian-head muslin, 3 by 10 feet, or larger, illustrated in oil, and they are most effective. Ministers generally might be interested in knowing where they may be secured."

Welcome Cards

"We have found cards better than a guest book," writes Rev. Clinton C. Cox, Drexel Park Presbyterian Church, Chicago. "People can sign the cards while sitting in their pews and save the usual wait that a general register always requires."

The card is designed in two sections with perforations so the signature section may be detached for placing on the offering plate. The upper section is illustrated with a cut of Christ, and carries the following poem:

WELCOME

To all who are weary and need rest
To all who are lonely and yearn for a friend
To all who are in sorrow and seek comfort
To all who are in sin and plead for a Saviour.

Films on Geography, Travel, and Natural Resources

Among the 87 sound films that may be secured through the Bell & Howell Company, Chicago, are a number of feature length, like "Thunder Over Mexico," "Isle of Peril" (life on the Faroe Islands), "Matto Grosso" (River of Doubt country in South America). Timely shorts on sound are available.

National Park Service films may be secured.

Direct your inquiry for catalogs to the Film Division of the Bell & Howell Company.

Bible Test

YOU and the first six chapters of Matthew:

1. Find and write down an Old Testament prophecy;
2. Copy, quote, the beatitude you like best;
3. Find a reference to the Holy Ghost;
4. Where is the Lord's Prayer recorded;
5. What are the sayings about treasures in Heaven?

—*Exchange.*

It Doesn't Pay

It doesn't pay to rest when you should be at work; you are apt to be at work when you should be resting.

It doesn't pay to try to get a living without effort; it is the effort that teaches you how to make a good living for yourself. No growth comes without effort.

It doesn't pay to tell lies; you may not be adept at keeping the lies on file in your mental equipment, and you might pull out the wrong one sometime to your own undoing.

It doesn't pay to pose as being something you are not; pass yourself off for just what

you are, it tends to keep your stock quotation up.

Riches and Their Use

The story of Dives and Lazarus is the basis for a lesson on the possession and use of wealth. Between these two there was a great gulf fixed, a gulf made not by the possession of riches but by their wrong use. Wealth always involves great responsibility, and the danger of side-stepping this responsibility creates the hazard—for the possessor of wealth and misery on the part of those who should benefit by the right use of wealth.

Night Clubs

Sponsor evening meetings among the young married and young people's groups of your church. Your church membership probably has the ability to foster Club meetings for specific nights of the week that will outweigh the ordinary "night club" ten to one in every way. Character building and teaching of Christian truths through the right of kind of leadership and congenial fellowship will undo some of the ravages of the usual night club attendance.

Do you know that there are many times more girls and young women engaged in night club work and liquor joints of our land that the total enrollment of girls in our high schools and colleges?

Four Rules in a Row for Churchgoing

Most of us were taught to go to Church "with penitence and faith" and that is still profoundly true. But—a few practical additions to that will help some of us today who find it difficult to be regular in our Churchgoing—

1. Develop a habit, and you will learn to like regular attendance.
2. Devote some time to getting yourself in the right mood for worship. Leave all your critical attitudes at home, lock them up, and give yourself a chance to derive some good from the service and the fellowship.
3. Be glad that the Church is here for you to attend. Be bouyant and happy that the faithful maintained it for you. Be glad that you have a chance to "walk with God" on this one blessed day, that is different from the monotonous routine of the week, when you must apply yourself to the droll business of making a living. TODAY, Sunday, you can escape from all that and dwell with God on the sunlit hill. What a chance for man!
4. Be joyous in your knowledge that you are actually welcome to visit the House of God. Jesus Christ is your host, He brought the invitation Himself. He gave His life in the process of bringing you that invitation. If Jesus Christ knew the worth of that invitation, we

have little need for doubting its value to us. Let's accept it heartily and present ourselves with a sense of gratitude and thanksgiving for so great a privilege.

New Members

New members should be welcomed into the fellowship with a warmth of feeling, a true desire to make them a part of the active congregation. Announce all the names from the pulpit; print the names and addresses in the Church bulletin; arrange a special fellowship meeting, and back it up with genuine desire to make the group one body in Christ.

It is not uncommon for members as well as pastors to overlook the timid new member in the greeting of old friends and members. Let the membership committee plan systematic calling upon new members in their homes, until the whole membership becomes acquainted. Common interests will soon develop.

Fire Hazards for Churches

Pastors should assure themselves at this time of year that heating plants and wiring has been carefully checked by competent workmen, in order to avoid great losses later, occasioned by defective heating devices, defective chimneys, defective wiring.

Make a list of the following for your Council to check into—

- Furnaces
- Chimneys
- Fire-proofing
- Roof
- Fire Extinguishers
- Rubbish disposal
- Ashes
- Wiring

What I Owe My Minister

I owe him respect as the ambassador of God, sent to teach me a better way of living than the selfish, sordid existence I might be guilty of but for his guidance.

I owe him trust, that he may be free to serve the church unhampered by criticism and fault-finding.

I owe my minister prayer, that God may make his services a blessing to everyone with whom he comes in contact.

I owe my minister the protection of kindly silence by refraining from repeating, in his presence, the slander of unkind gossip that would worry him and prevent him from doing his best.

I owe him enough of my time to help him in his work whenever he may need me.

I owe him encouragement when vexations and annoyances make his work difficult.

I owe my minister consideration, not to interrupt and hinder his work by financial worry.

I owe my minister my attention when I go to church, that he may not be annoyed by seeing my careless, inattentive actions that I am not interested in what he is saying.

—*Southern Farmer.*

Plan The Service as a Unit

Within the past year we have had an opportunity to contrast the reactions upon ourselves by two services conducted in two churches. In one of them there was a distinct movement from the opening hymn to the benediction, with this result: when the period of worship was over, we realized that we had advanced on the road of discipleship. We had prayed with confidence; we had sung with fervor; we had learned by listening; we had "experienced" the fellowship of brethren in Christ. There had been both unity and continuity.

But in the second instance we were unable to keep moving ahead. We were conscious of folk coming in; we examined the furniture of the chancel. The pastor's robe attracted our attention; recollections of things worldly repeatedly intruded; we were unable to keep out of mind thoughts of what was on schedule for the week. When the benediction was over, although we had prayed, sung, listened and shaken hands with fellow members, we had not the same consciousness of advancement that delighted us in the service referred to above. In the first there was a kind of current, an all-embracing forward action, that absorbed us. It was permeated with definiteness and the vigor of real life. The second was a succession of starts and stops. There were delays and shifts of direction. It bewildered us, and the search for what we failed to find brought on fatigue. The first service left us all aglow by putting us in touch with real spiritual forces articulated with God. Even the announcements did not chill this ardor. The second was a reasonable excuse for indifference to regular attendance at "divine services."

What the Second Lacked

We have sought the explanation of the different results of these two experiences. We suggest that in the second one there was no direct conception on the part of either pastor or people of the relationships that can be depended on, when a congregation gathers with one accord in one place with Christ in the midst of them. The minister was thinking of ten different things required of him instead of ten parts of one thing. His mind was fixed on what he had planned to do and what the congregation should do. That he and they are the body of Christ and members in particular, fully joined together, had not yet been practically learned. There was not the dominating purpose and action that the first pastor and the people possessed.—*Exchange.*

Kingdom Interests

The worship service and all work connected with the program of the Church is actually "God's Business," and is so designated by the Rev. George A. Leichter, College Street Baptist Church, Toronto. Instead of the usual "order of Service," the bulletin announces "God's Worship Hour." Instead of the usual "news" section, he offers, "Kingdom Interests," instead of the usual "official announcements," we find "God's Business."

The Church Covenant

Is your membership familiar with the Church Covenant, accepted at the time individual members were inducted into the membership? The Church Covenant is often one "of the forgotten experiences" and should be renewed periodically. The opening of the Church program in the fall of the year is an excellent time for the renewal of the Church Covenant on the part of the entire membership. Encourage everyone to read the Covenant and learn each charge so that it may be repeated without hesitation. An excellent time for the renewal of the Covenant is before the Communion Service in September. The average person still takes promises seriously. We heard a judge say recently that a "renewal of marriage vows would prevent many divorces."

Turn It Around!

In discussing the usual order of service, Charles M. Sheldon advised some years ago that the routine be changed. Instead of scheduling the sermon for the closing portion of the service, put it first in the order of service, that is, Turn the Service Around, and wake up the congregation to the importance of the whole service. Many persons look upon the opening part of the service as "mere trimming" and straggle into the Church late in order to hear the sermon. Change it about. You will not only awake their interest and curiosity, but you may succeed in building respect and interest in the whole service.

The Church Paper

The value of a Church paper cannot be over-estimated. Plan to issue a paper regularly, and convince yourself of its value in knitting the membership into an active, working body. Fill it with items of interest to the membership, and inspirational suggestions. Resolve to omit the usual routine matter, lists of Church Officers, etc. Offer something of interest, and your worries about financing the paper will melt away.

A Prayer for You

The Lord preserve thy going out;
The Lord preserve thy coming in;
His angels guard thee round about
To keep thy soul from every sin;
And when thy going out is done,

And when thy coming in is o'er;
When in the dear and hallowed place
Thy feet can come and go no more,
The Lord preserve thy going out
From this fair world,
From friends and kin,
While angels standing round about sing,
God preserve thy coming in.

Prayer for a Little Home

"God send us a little home
To come back to when we roam—
One picture on each wall;
Not many things at all.
God bless when winds blow
Our home and all we know."
—Author Unknown.

CHOIR AND CONSOLE

PRELUDE

Finale (3rd Symphony)	Mendelssohn
Prelude in G Minor	Rachmaninoff
Scherzo in F	Guilmant
Prelude	Merkle
Andante	Gluck
From Starry Space	Dunn
Prelude in F Major	Bach
Morning Prayer	Gillette
Chant de Bonheur	Lamare
Elevation in C	Rockwell

OFFERTORY

Where Dusk Gathers Deep	Stebbins
Reverie	Dickinson
Meditation	Lange
Echo	Yon
Meditation	Sturges
Offertory in F	Stultz
Meditation	Kinder
Offertoire	Grey
Evening Idyl	Sellers
Andantino	Botting

ANTHEM

This Is The Day	Schubert
Lift Up Your Heads	Rogers
Come Ye Blessed	Scott
Tarry With Me	Neidlinger
Jubilate Deo in D	Noble
O Worship The King	Mauder
O Lord, Our Governor	Gadsby
O Gladsome Light	Sullivan
Like As The Hart	Wright
Leave It With Him	Ellis

POSTLUDE

Grand Choeur Militaire	Federlein
Grave (1st Sonata)	Pagella
Festive March	Stark
Postlude in D	Whiting
March in B Flat	Faulkes
Allegro Appassionato	Guilmant
Grand Choeur	Dubois
Festival Postlude	Rockwell
Festival March in F	Roberts
Quando Corpus	Rossini

T H E P U L P I T

KNOW GOD, BE STRONG, DO EXPLOITS

GORDON W. MATTICE

(A Rally Day Sermon)

Scripture Reading. Hebrews 11:1-10; 32-38; 12:1-12. Texts. Daniel 11:32 and 12:3.

THE book of Daniel is one of the most difficult books in the Bible to understand. Many things said in the book are disputed and seem to elude a sane interpretation, but a few things are clear. The prophetic vision of Daniel is clear about the divine working of God, the coming of Christ, and the account of the rule of Antiochus Epiphanes in Judea.

This cruel man ruled from B. C. 175 to 164, and his administration aimed to suppress the Hebrew people and deprive them of all civil and religious liberties. A recital of what he did would harrow our feelings and sensitivity. The eleventh chapter of Daniel describes a group of people that God would raise up to deliver His people. Daniel, writing of the Heroic Maccabees (and subsequent history in the Apocrypha confirms him) says:

"But the people that do know their God shall be strong and do exploits . . . and they that understand among the people shall instruct many . . . and they that turn many to righteousness shall be as the stars forever and ever . . ."

Persecution serves to distinguish between true believers and mere professors. As fire separates dross, wind drives away the chaff from the wheat, so in the time of Daniel there was a group of people who did not bow to heathenish practices—they were strong and did exploits, and thus saved the Hebrew nation.

On this Rally Sunday, I would like to direct the attention of our Church School teachers and officers to a few things involved in the task we face, and to indicate how we are to accomplish our objectives, as they are suggested in these words of Daniel.

I. We Are To Know God.

We are told that these people were strong and did exploits because they knew God. He suggests the dynamic we need. We know that knowledge is power. One thing we univer-

sally and persistently seek after is knowledge. We are familiar with the process of acquiring it. We know about other things and people, but do we know what we need to know most of all—God?

And how shall one come to know God? Let us start in the Bible. An accurate and descriptive sub-title of the Bible might well be, "The story of those who have known God." Here we find chronicled the experiences of those who knew Him personally and vitally.

It remains, however, that though many of us read the Bible, we do not know God. The answer to this is to be found in the way in which we usually read the Bible. We read a few verses, here and there, and let it go at that and then blame the Bible. Suppose we approach the Bible the way we do other books. We go through a book carefully, spending time and effort, noting the results of our reading, sustaining our interest and pursuit of knowledge. Let us read the Bible like that.

Another way of knowing God is the book of life—people. The world teems with witnesses to the reality of the living God. We find men and women everywhere who reveal Him and help others come to their knowledge. Would that all of us who do know God, would so praise Him and tell others of Him that our witness would be profitable. Every Christian is called to be a living epistle, to be read of men. The volume we are producing may either lead men to or away from God.

One day a teacher sat with her class of Sunday School boys. She was talking about belief in God, attempting to prove His existence. Suddenly one boy spoke up, interrupting her talk, "How do you know there is a God?" The practical question stunned her for a moment, then she put down her lesson book and notes. She did not argue, she merely described in a quiet and simple way her vivid experience of the real presence and help of God one lonely night of sorrow and danger. The boys sat still and listened—and even a group of boys will sit and listen when one talks out of his own experience. They felt the sincerity of it. They had been face to face with reality. They came to know God through the testimony of

the teacher. There is a boy or girl who may ask you that question some day. Will you be able to answer it?

It would seem unnecessary to say that we will come to know God best as He is revealed in Jesus. In his person and life we have a living illustration of what it is to know God. "And the word was made flesh, and dwelt among us, and we beheld his glory, full of grace and truth."

"Jesus shows us a man, and says if God lived on this earth, His life would be what the life of this man was. It shows us this man under every variety of experience—poor, despised, rejected, praised, flattered, hated, coming into conflict with evil, loving his fellowmen as no man ever loved, going finally to his death with a sense of triumph." Jesus knew God, He was strong and did exploits, because of that knowledge. He will help you to know God.

II. Knowing God, We Shall Be Strong and Do Exploits.

Observe how closely our knowledge and activity are related. Sometimes we hear a very foolish half truth—"it is not what one believes, but how one acts." When we come to religion we are apt to say, "what I believe does not matter, if I act the way I should." But how can one act intelligently unless he has some basis? If thought is wrong, how can action be right?

Those who have been strong and done exploits are those who have known Him whom they have believed. The eleventh chapter of Hebrews recounts some acts of those who knew God, and their heroism is based on their relation to God.

Look around the world and see those who are doing exploits. Men and women who are marching to the rhythm of a music better than earth supplies.

Atheism does not lead men to heroism. Show me the school, hospital, orphan's home, settlement house, community center, or any society for good that has come out of unbelief. Show me a drunkard or libertine redeemed by atheism to a life of goodness. Tell me the message of comfort, a word to a dying man, an inspiration given to sufferers by atheism.

Daniel's statement is not a philosophic truth, but an historic fact. Only those who have known God have been strong and done exploits.

III. Finally, Those Who Know God, Who Are Strong, and Doing Exploits Have Instructed Many and Turned Them to Righteousness.

Knowledge in itself, without being wisely used is of no value. The knowledge of food cannot satisfy hunger, nor can a mere knowledge of drugs cure disease. A man may know God, but without the personal living and expression of that knowledge, in terms of usefulness, it profits him nothing.

These lives of ours are not meant to be dead pools, but living fountains. What if we are crammed full of facts and information, but let them lie and stagnate? Knowledge used may be compared to seed planted that germinate and grow into fair blossoms and fragrant fruit.

You teachers are to be congratulated upon the opportunity that is yours. I beseech you, by the mercies of God, make the most of it now.

THE OVERWHELMING CIRCUMSTANCES

HARRY W. STAVER

Scripture Lesson. I Kings 19:1-18.

Sermon Text. I Kings 19:4.

LORD ALFRED TENNYSON, in his story of Enoch Arden, says that "Sorrow's crown of sorrow is remembering happier things." Just so the prophet Elijah, having tasted the sweets of a great and signal victory, found the dregs of his present cup exceedingly bitter by comparison. The experience is recorded in the nineteenth chapter of the First Book of the Kings.

In his circumstance, we see Elijah, first of all, a run-away from Reality, sitting dejectedly underneath a juniper tree, venting his spirit and saying, "It is enough. This is the last straw. The game isn't worth the candle

nor life worth the living." From the shadows of the juniper tree Elijah proceeds to the silence of a cave which, in symbolism, represents a descent into a deeper, darker and more desperate state of mind. The cave is the climax of despair, the crux of hopelessness, an utter surrender to defeat. There are two questions of interest and importance and possible helpfulness in this story of a man's breakdown in mental outlook and morale. First of all, how did Elijah get into this tragic situation? And second, how did he get out of it?

Elijah got into his fix for the same reason that many people get into a fix. He asked for trouble and, as often happens, he found it. Of course, he didn't ask for trouble knowingly,

but he asked for it all the same by the simple method of letting his zeal out-run common sense. He made the mistake so many reformers make—he went too far. He was not satisfied to have overthrown the altars of the pagan god Baal. Nor was he content to have demonstrated the superiority of Jehovah-worship. He wanted something more and that more was the death of all the prophets of Baal. At that point Elijah made his great mistake for by that act he loosed the avalanche of Jezebel's wrath and brought tumbling on his own head the consequent ordeal of discouragement and despair. He failed to reckon with the fact which is worded, "They that take the sword shall perish by the sword."

That, in brief, is how Elijah got into his over-whelming circumstance and came to be sitting under the juniper tree and later hiding in a cave despondent even unto death. Now we come to our second question, How did Eijjah get out of his distress? We may answer that question in three words by saying, God delivered him. However, there are three steps in that process.

The first thing God does, in the case of His prophet, is expressed in God's question, "What doest thou here, Elijah?" That question is designed to get Elijah to tell his story, to put all the cards on the table. That very thing the prophet proceeds to do and what an out-pouring it is as we listen in on it. "I have been very jealous for Jehovah, the God of hosts, for the children of Israel have forsaken thy Covenant and thrown down thy altars and slain thy prophets with the sword. And I, even I only, am left and now they seek my life to take it away."

What value is there in "telling the story?" Its value lies in two directions: it relieves the tension within the individual himself and it gets the problem out into the open where it can be dealt with. There is this practical thing that comes out of God's method of dealing with his ailing prophet. Every person who bears a secret burden which brings on a sense of overwhelming needs to seek out someone in whom he has confidence, a Minister, a Priest, a Doctor, a Friend, anyone with an understanding mind and heart and to tell the whole troubling story. Many times the very act of catharsis, of confession, of telling the story brings the healing one needs. Just to "get the thing off the chest," as we say, opens the way to a possible and probable redemption.

The "story" being told, God is able to lead Elijah to the second step in the curative proc-

ess. That step is indicated in God's words to Elijah, "Go forth and stand upon the Mount before Jehovah." Why the "Mount?" It is to the end that the distorted view-point, which lies at the root of the prophet's trouble, may be corrected. Elijah had reached the place in his thinking where he imagined the only person left on earth to witness for God and to do the Divine task was himself. "I, even I only, am left" is his own statement of that fact. Deprived and driven out by Jezebel's threat he reckoned that material forces are mightier than the spiritual. And he needed these ideas cleared out of his head and heart.

The way of God, in that connection, is wonderfully interesting. It is told us in these words of the record: "And behold, Jehovah passed by. And a great and strong wind rent the mountains and brake in pieces the rocks before Jehovah. But Jehovah was not in the wind. And after the wind, an earthquake; but Jehovah was not in the earthquake. And after the earthquake, a fire; but Jehovah was not in the fire. And after the fire, a still small voice." What is the meaning and purpose of all that demonstration? It is that Elijah may catch again a vision of where the real might of God lies as another of God's prophets was enabled to see it through the word of the angel who said to him, "This is the word of Jehovah unto Zerubbabel, Not by might nor by power, but by my Spirit, saith Jehovah of hosts." Thus does God lift a tired soul into the rest and peace which comes through a knowledge of the truth about things.

Yet one more step remains—the building of confidence back into the heart of the prophet. God does it by assigning a task through the performance of which comes the assurance that God's work will go on. It is all summed up for us in the words, "Return unto the wilderness of Damascus and thou shalt anoint Hazael to be king over Syria and Jehu to be king over Israel and Elisha to be prophet in thy room." Thus the prophet, Elijah, learned that things are never so dark actually as they look to us in the hour of our despondency. He thought he was the last man of God in the world. And all the while there was Hazael and Jehu and Elisha and the seven thousand souls in Israel that had not bowed the knee unto Baal. It was a marvelous unveiling of a future rich in promise. And one believes that Elijah must have felt the despair drop from him as he came to know that this is still God's world and for all that looks contrary it is a world that must go God's way.



TESTING OUR SINCERITY

LEWIS KEAST

Text. II Cor. 13:5.

IT is related that one day some tourists were visiting one of the great art galleries of Europe, and as they looked at the wonderful, priceless masterpieces on the wall one of them said contemptuously to his friends, and in the hearing of the curator: "I don't think much of these pictures." The curator said: "Excuse me, sir, but it is not the pictures here which are on trial; it is the visitors!" It was not Paul who was on trial, nor was it the Gospel he preached. It was the people of Corinth who were invited to test the Gospel through their own lives "Examine yourselves, whether ye be in the faith. Prove your own selves."

Paul here shows not only his ability as a preacher, but as a teacher of religion. He is perfectly conversant with Greek thought and philosophy. To understand thoroughly the text we must remember that the great doctrine of that was, "Know thyself." The heart of Socratic teaching was, "Virtue is knowledge," by which Socrates meant that if we knew with perfect clearness what the nature and moral end of life is we should inevitably pursue it. Many of us have lived long enough to know that this doctrine is not true. Knowledge does not complete the circle of Christian experience. It is possible to know the good with considerable clearness and yet not follow after it.

We shall do well to remember that Jesus laid the emphasis on the "will" to *do* rather than to *know*. "If any man wills to do my will," he shall know of the teaching. No single philosophy can circumscribe the great Gospel which Paul preached at Corinth. He, too, must have remembered the words of the Lord Jesus when he said, "Prove your own selves." Permanence in the Christian faith can only come through performance.

It is hard to believe however that one can search out the counsels of Christ without improving their personal living. The great infinitives in our language become great imperatives in the teaching of Christ. To *know*, to *be*, and to *do* must remain inseparable if we would make the full test of Christian living. To use a familiar illustration we think of the great Olympic games which were frequently held in Corinth. Every competitor must pass many a rigid test before they were permitted to enter in the finals and compete for the prize.

Frederick W. Robertson, the great English preacher of the last century, once preached

from the words of Jesus as quoted above; "If any man wills to do my will, he shall know of the teaching." His sub-division of the text were, first, The knowledge of the truth, or Christian knowledge; second, The condition on which it is attainable, The great sermon bore an equally remarkable title; Obedience, the Organ of Spiritual Vision. A short quotation from that remarkable sermon will suffice to show how we may prove ourselves and at the same time reveal the close relationship that exists between knowledge and personal service. "Act—be merciful and gentle—honest; force yourself to abound in little services; try to do good to others; be true to the duty that you know. *That* must be right whatever else is uncertain. And by all the laws of the human heart, by the word of God, you shall not be left to doubt. Do that much of the will of God which is plain to you, and, 'You shall know of the teaching whether it be of God.'"

An Old Testament illustration shows us the inadequacy of knowledge to meet the test of life. Solomon chose wisdom, but he did not live up to it, and consequently his life became the story of an unfulfilled vision. Solomon gathered the people together at Gideon and that night God spoke to him and said, "Ask what I shall give thee?" He prayed for wisdom and knowledge and God answered his prayer. But Solomon sinned against God, and the sacred Word says, "The Lord was angry with Solomon." Paul would say to us again, "Examine yourselves, whether ye be in the faith; prove your own selves." Make the experiment!

In the midst of life's tests it is always comforting and inspiring to return to the life experiences of Paul. We have no doubt as to his sincerity. There came a moment in his life as there comes in the life of every man who hears the Gospel when he saw Jesus as God's answer to his soul's great need. Paul accepted Christ as his personal Friend and Redeemer, and submitted the Gospel to the test of daily experience. No philosophy was sufficient that did not involve the saving power of Jesus. Paul regarded sin as the most terrible thing in the world, and he realized as we must, sooner or later, that only the blood of Jesus can save us from our sins.

Notwithstanding the exalted spiritual experiences that came to Paul, he would not have us think that they are exceptional and for himself alone, but that all may rejoice in Christ through fellowship with Him in heaven-

ly places. It is for us to learn the practice of His presence. We are to prove for ourselves, not only Jesus' power to save, but that if we are to live the life of God we must be in constant communion with Him. It may be in the morning hour of meditation, or in the labor of the day; and not infrequently when the day's work is done, we can make the proof of His presence.

John R. Mott once asked the great missionary to Japan, Doctor Greene, "What is the greatest thought you have ever had, judged by its effects on yourself, and on others through you?" Reflecting a moment Doctor Greene replied, "If I may express it in the words of the psalmist it is, 'The Lord is at my right hand.'" This may be demonstrated not only in the life of a missionary, but in the life of every child of Christ.

It is now evident that Christianity is both *experimental* and *practical*. It is experimental in the sense that we may daily experience it and prove it; it is practical in that, if it is rightly applied, it will meet the needs of this modern day. It should be observed that the experiment must be made in our hearts, and that Christ must be made manifest in ourselves, before we can do much in a Christian way in the world without. Paul, in commending Christ to others, went to the very heart of it all when he said, "Who loved *me* and gave Himself for *me*."

The secret of this personal test and christian experiment was more fully expressed in the word, "For me to live is Christ, to die is gain." This man, once a persecutor of the Church, has experienced a wonderful change of life in Christ Jesus. In imagination Paul often went back to the Damascus Road. Now he is calling us to prove this wonderful change of life for our own selves. God measures our repentance, not by our exceeding sorrow, or our unusual joy, but by the returns of our lives that flow into His treasury.

A Quaker once waited on a wealthy Christian for a subscription to a needy case which he was seeking to relieve. He told a very pathetic story. The wealthy Christian was impressed; indeed, he said he felt it keenly; but he gave nothing. As he was showing the Quaker the door, the latter quietly said, "Friend, thou sayest thou dost feel for this poor fellow; thou shouldst feel in thy pocket." Giving enlarges one's heart and increases one's capacity for the love of God. In the struggle between selfishness and Christian love one of them must give way for they can not both live together in the same soul.

Since there is a diversity of "gifts" it is not expected that everybody will have the same experience. But no one should hide behind this and use it as an excuse for doing nothing. There is one element that is typical and should

be recognized in all of us—it is Spirituality. "Turn where you will," said a recent writer, "we find proofs that the essence of religion is in this quality, and wherever they are, true souls show it plainly." What does it mean? It means that we must accept Christ's program if we accept Him, and live anew the Sermon on the Mount.

"They that have my spirit;
These, saith He, are Mine."

Proving and practicing things form a very vital part in our schooling. The laboratory method always implies exercise and this is essential to growth. Paul was a great demonstrator. In writing to Timothy he said, "Make full proof of thy ministry." The word here means more than it ordinarily does, it means, do your utmost! Go the limit that the Gospel be not blamed. All our boasted loyalty and constancy and courage are nothing if we fail here. Prove your own selves!

But our text must not only be experimental it must be practical. Those who were helped by our Lord were expected to put it into practice. They were expected to make tremendous sacrifices. When He said, "Follow me," they left *all* and followed Him.

William Pitt once said of Dundas, a statesman of his day, "Dundas is not an orator, not much of a speaker; but Dundas will, without hesitancy, go out with you in any weather!" What better compliment could one desire? He will go out with you in any weather! The disciples knew what it meant—Paul knew what it meant, and gave full proof both to Jew and Gentile.

Our Lord said, "By their fruit ye shall know them." This is the test of discipleship, the fruit-bearing of those who follow Him. It is not our good intentions and fine phrases; it is not our eloquence, we may not be good orators, but it is our ability to bear fruit. That is the real test of discipleship. "Herein is my Father glorified, that ye bear much fruit. So shall ye be my disciples." Let us prove ourselves. God calls us and expects us to bear fruit.

We need a revival of this experimental and practical religion. It is reported of Dore, the great painter, that he remarked one day concerning a picture of Christ which he had painted, "I should have painted Him better if I had loved Him more!" The greatest proof of a holy life is seen in the demonstration of Divine love. There is no limit to the compulsion of the love of God. We should serve Him better and sacrifice more if we loved Him more.

Good intentions and fine sentiments will never save the world. Our sacrifices and our daily living are the vital tests of our sincerity. "To prove" demands exercise, and in our religious experience, spiritual exercise. No phys-

ical exercise can take the place of prayer. This is a practical age in which we live. Every department of life is looking at everybody and everything with practical eyes. The test

of our sincerity, the test of character is seen not in knowing only, but in being and doing. Let the Word become flesh in our lives, for there is no proof like a living witness.

A POINT OF VIEW FOR OUR AGE

FRED M. ADAMS

"Repent ye, for the Kingdom of Heaven is at hand." Matt. 4:17.

CHANGE your mind, adopt a new outlook get a fresh point of view. That was the challenge of Christ to His own age—and that is the challenge made today. To accept such a challenge means life, to reject it means death. You will agree with me when I say that civilization has two outlooks: "up" or "down." It cannot remain stationary.

Our job today is to establish the sovereignty of Jesus Christ through all life. How can we do this if we are bound by the lines of selfishness and greed—or indifference? Such is the cry that comes from the reformer who finds the task hard. I go farther than such reformers and say that life today is ready for the revolution. Men have discovered the need of something outside of materialism. Men are agreed that since the war a new age has been built up. Its process is a mysterious one. But nevertheless, men say that life holds more than merely business and pleasure. The wonders of the nineteenth century in science, commerce, invention have opened our eyes. We see where the material outruns the spiritual, national selfishness, commercial selfishness and industrial selfishness brought about a great catastrophe. We know the result was death. What we want now is life!

Seeking Life

Multitudes are searching for it. Some think they may find it by knocking to pieces our present civilization. Destroy is their battle cry. Some see salvation in keeping things as they are. Then there is that group, old and young, who see change as a necessity, who realize our needs. These men and women know that there is but one expert physician. He is Jesus Christ, the Prince of men. His advice is: Change your mind. *"Repent ye, for the Kingdom of Heaven is at hand."*

Christ belongs to every race and to every age. We do not think of him as "a child of Abraham." Though he never set his foot outside of Palestine, he belongs to the whole world. The artists have correctly portrayed him as belonging to various nationalities, yet we recognize him as our Christ, however he may be portrayed.

He is never called a son of man but "The Son of Man." He cannot be localized. He belongs to the twentieth century as much as to the first. He is in reality a man without a country because He is The Man of every country. He belongs to all classes and to all countries..

We have our churches, we have our great hymns and services. You ask, "What is the Church?" In answering we would say: "It is not a building. It is not an organization, though it is an organism. The Church is not something you can tabulate on official records, but it is the company of redeemed men and women who are united with each other by being united with Christ as their Lord and Saviour. The Church is a body of men and women who have fortified themselves in Christ against all the assaults of the hostile world."

Because Christ is the head of the Church He should be pre-eminent in the activities of the Church and its people.

We talk much about the Christian civilization, but many of us forget to apply our Christianity to life. We made and are making separate divisions of life. We do not always seek the kingdom of God and His Righteousness.

Not only has it been individuals, but churches forget to think of the salvation of men. God doesn't save the world by committees, association, unions and management, but by persons. The Church is to live as well as preach this doctrine.

Victory Assured

If Christ is to have pre-eminence in the Church, He must first be given first place in the lives of the Church members. We lament the lack of spiritual power throughout the world, but spiritual power will come only as individuals give Christ first place in their lives.

If Christ is given first place in our lives, the things of the world will become secondary.

The question Christ is concerned about today is what place he occupies in our hearts and lives. He is asking us the same question he asked Peter, "Lovest thou me more than these?" "Do you love me more than these boats and nets, more than this Sea of Galilee, more than the extra dollars to be had by a

little shady transaction, more than your old friends and associates?" Can we look into his face and say with Peter, "Yea, Lord, thou knowest all these things, thou knowest I love thee?" Have we come to the place where we are ready to crown Jesus Christ as Lord of all?

This is a new way of life, but it means that the Kingdom of Heaven is nearer than we suspect. It means at least that we shall introduce into this weary world truer principles, happier relationships. It also means that people will be more eager to accept the Kingship of Jesus. There is a note of pessimism today in some directions. They say:

"Human nature being what it is there will never be a change." This is blasphemy against God and man, for we must not forget our relationship to God—and our God today is one who still works miracles. Who still pours his grace upon us.

Men Are Changing Their Minds

There has been a marvelous change in outlook. Consciously or unconsciously men are doing homage to the King of Life.

Standards of righteousness are shown in conferences for peace, understanding of nations, of men and their problems, the change

in the treatment of women, motherhood, education, our great community fund drives and social service diagnosis.

These are still in their infant state, yet they are striving to reach the new age. Link these up with the Church. There is growing up a new community consciousness as well as individual and family responsibility. The pessimist and optimist can join hands. Life is better, and in the progress toward an understanding of the Kingdom of God there has been and there will be catastrophe.

Mind of God

In the revealed mind of God, Jesus came to save the world, to teach us of God's love. Days of judgment have followed, yet God has never despaired of the world. He loves now as He did when His Son came upon earth. He has not forsaken the world, but is working as steadily as ever to redeem it.

Our job today is to realize we are here to do God's work with Him, to study His mind and to investigate His will. How are we to accomplish this stupendous task?

Through Christ, His life, His character, His behavior, we are admitted to the mind of God.

OUTLINES

Touches of Power

Chas. E. Anderson, D.D.

"Jesus put forth his hand and touched him saying, I will; be thou clean." Matt. 8:3.

Notice the alacrity, the ready responsiveness of the text. Everything He touched blossomed into life, and life when He touched it was made the better.

He touched common men; their real selves; their doubts; their fears; their sins, weaknesses, burdens, and with the touch He brought relief.

The disciples were better men by their lives touching His. The individuals, the families, the communities, the country, all were made better by His touching them.

1. His Was the Touch of Love

(a) Gentleness (children). Luke 18:15. (b) Kindness. (c) Understanding. (d) Sympathy.

2. His Was the Touch of Healing

1. Of the Body.

The most malignant of diseases, the most hopeless of cases had to yield to His touch. A gentle touch meant an instant cure.

(a) Fever (touched her hand—"the fever left her.") Matt. 8:15.

(b) Leprosy (touched—immediately cleansed). Matt. 8:3.

(c) Dropsy ("He took him and healed him.") Luke 14:4.

(d) Woman bowed together 18 years. ("Laid His hands on her"—"immediately made straight.") Luke 13:13.

(e) Servants severed ear. ("He touched his ear and healed him.") Luke 22:51.

2. Of the Mind.

Son with a dumb spirit. Mark 9:27.

3. Of the Soul.

He touched the souls of men like none other; He alone could say, "Son, thy sins be forgiven thee."

What a beautiful picture we have portrayed of Christ at Capernaum, in Luke 4:40.

"Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them."

His touch healed all sicknesses for all men.

3. His Was the Touch of Life

1. Mortal Life.

(a) Jairus' daughter ("took her by the hand—she arose straightway"). Luke 8:54.

(b) Widow of Nain's son. Luke 7:14.

Everything He touched, even the tomb, had to blossom with life.

2. Immortal Life.

"Today shalt thou be with Me in paradise." Luke 23:43.

4. His Was the Touch of Joy

"The multitude wondered when they saw the

dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel." Matt. 15:31.

Not only were the recipients happy because of the healing, but "the multitude" praised God for what had been done. To countless souls, His life touching theirs, brought joy.

To the widow of Nain, He counseled her to "Weep not."

On the occasion of the death of Jairus' daughter, He bade the mourners to "Weep not." In the presence of death He could turn weeping into laughter and dry the weeper's tears.

What a wonderful Jesus.

The wonder of it all is, is that He still is touching men, with His touch Divine.

For His is the touch Immortal.

Touching each heart with His hand of power,

Infusing new life every day and hour;

Coming to bless, both the body and soul,

This Christ is doing, in making men whole.

Has He touched your life? Have you felt His power?

That Overlooked Margin

Claude R. Shaver

"Break up your fallow ground, for it is time to seek the Lord." Hosea 10:12.

Here is advice for nominal Christians, as they would be classified today although they lived many centuries before Christ. God's prophet is reminding these self-satisfied believers that they have neglected a portion of their spiritual estate, using the agricultural figure of "fallow ground."

I. The call leads us to ask, if America today has any neglected resources, any overlooked margins of opportunity. This was answered some time ago by a widely read businessman's journal, which carried an editorial containing the following—"What America needs most is not a bigger navy, western irrigation, and a bigger wheat crop, but a revival of old-fashioned religion that counted it good business to have daily family prayer right in the midst of the harvest season."

II. It is estimated that, by processes of irrigation, our country has added tillable land equivalent to two average states. Thus our resources are increased by the addition of vitalizing streams of water. Jesus said, "The water I shall give shall become in you a well of water springing up unto life everlasting" (John 4:14) and the degraded woman who heard that promise went back to her village friends and talked of the new visions of truth which she had heard by the wellside. Result—vastly expanded areas both in her own life and in the village.

III. Such results come with deeper or more

intensive thinking on the real issues of life. It is recorded (Gen. 26:12) that Isaac plowed in the land where his father Abraham had only grazed. He also applied similar intensive culture to his wells and, we may infer, to his religion. Today our religious practices and meditations, can not be as superficial as our forefathers. We must plow deeper and use the fertilizing assistance of good literature, books and commentaries. God's prophet warned against sowing among thorns which choke and smother the grain. He knew how the briars of secular amusements and social pastime stifle the finer growths of the spirit. Each life has some margins, which this call may awaken to more intensive cultivation.

So Great Salvation

Hebrews 2:1-3.

Here again is a call to the nominally converted Hebrews who needed to "rethink" as to the gospel privilege which they had accepted, "lest they drift" as the Revised text phrases the clause in verse 1. Fuller appreciation is often in order today. "So great salvation"—because

I. It enlarges human life with broadened vision and deeper thinking as in the case of Paul, or Francis of Assisi, or Billy Sunday. It is a vivid reminder that God is at work in the lives of men, here and now.

II. A great Saviour is back of it. This 200th anniversary of the Wesley influence, as expressed in such hymns as "Jesus Lover of My Soul," emphasizes it. Only a Great Personality could attract and hold the loyalty of these deeper thinking students of religious thought. Even Napoleon and Gladstone and Robert Browning paid eloquent tribute. The last has given in "Saul" his own appreciation, concluding—"See the Christ Stand."

III. Boundless possibilities are opened. John Ruskin discovered that a grain of dust contained elements of the diamond, the opal and the sapphire. Of Jesus, it was said: "As many as received Him, to them he gave power to become the children of God." (John 1:12.) It is a far step from Simon the fisherman to Peter the apostle-evangelist; likewise, in the expansion souls of David Livingstone, Wilfred Grenfell, Mary Slessor, Fidelia Fiske, and Mary Lyon.

In Search of America

"Every place that the sole of your foot shall tread upon, that have I given you." Joshua 1:3.

It must have been disappointing to those travel weary Israelites, standing there on the very threshold of their "promised land," to be told that possession still depended upon personal contacts. Likewise, the discovery of America, recorded through centuries of exploration and exploitation, is yet "in process."

I. Much depends upon personal interest and individual development. There are collectivist theories and mass movements, but these sooner or later break up into individual contacts. The sole-of-the-foot approach and its influence must be recognized. First came the land discoverers—Cabots, DeSoto and others—who merely touched the edges. Then came the Pilgrim Fathers, William Penn, and the Huguenots opening doors of spiritual vision and paving the way for later discoveries. Jonathan Edwards, Wesley and Whitfield uncovered vast areas of rare values, and of even greater importance than the discovery of gold, oil or helium.

II. Election time, with the ballot, affords the individual touch to fuller riches; providing the high standards of Joshua—righteousness are to lead. There are Achan traitors and selfish grafters today, as in the long ago; but personal judgments and candid inquiries bravely asserted will cast them out. Initiative and individual responsibility are still necessary.

III. The "book of the law"—enlarged since Joshua's day to include the life pattern of Jesus Christ—is still authoritative and essential. It has uncovered much in American spiritual values through outstanding individual contacts—Lincoln, Moody, Philips Brooks, Francis Willard, John Wanamaker, Booker Washington, Billy Sunday.

God's Silent Partner

"Son, thou art ever with me, and all that I have is thine." Luke 14:31.

This "best story ever written" (according to Dickens) is generally known as that of a "Prodigal Son" but, in reality, it is the story of two sons; one, a selfish seceder, the other a quiet and loyal helper, who ever held an inconspicuous yet eternal relationship with the Father.

I. He was satisfied to subordinate his ideals and will to the head of the house. The unselfish motive won over that which said, "Give me." His sympathies and enthusiasms were lost in the larger interests of the Father's enterprises. He "lost his life" yet he found it. His brother went forth seeking life, yet ended amidst husks and degeneracy. This latter spiritual death came to life only after return to guidance and co-operation.

II. Contrast the dividends in this partnership with the losses of the independent one who said, "Give me," instead of showing willing co-operation: (a) balanced personality vs. dissipated weakling. (b) Home communion on a high plane vs. companionships in debauchery and degeneracy. (c) Soul riches vs. soul poverty. (d) An abiding estate with pleasant memories of the past vs. a charity bequest lacking the satisfaction of thoughtful orientation. (e) The wholesome breath of

honest harvests vs. the sting and irritations of "wild oats" whose brief sowing may be pleasant and exciting but whose sting abides and whose contaminations are unto later generations.

III. The law of cause and effect asserts itself in life as in every other corner of the universe. Jesus Christ shows far-sighted wisdom and modern psychological insight in his maxim, "He that loseth his life shall find it." "Whatsoever a man soweth, that shall he also reap," was Paul's warning to the Galatians. (Ch. 6:7.)

Why Poverty?

"His delight is in the law of the Lord . . . He shall be like a tree planted by rivers of water . . . His leaf also shall not wither." Ps. 1, 2, 3.

In one of Mr. Babson's bulletins to business men, attention is called to the above question, and an answer is given. He says that the poverty of today is due to wrong desires. He advises his clients to enlist with those agencies which are creative of the finer desires, and recognizes the church as the supreme agent in this regard.

I. "Why spend your money for that which is not bread?" cried God's prophet long ago. It has been said that the night club and tavern business in America long ago passed into the billion stage along with motion pictures and commercial sports, prize fights and races. Unwholesome spending makes for poverty in the end.

II. Delight in the righteous plan of God, in the refining graces, recreations of music and nature study, are fields to be exploited for real prosperity.

We men of earth have here the stuff

Of Paradise; We have enough . . .

Here in the path of everyday,

Here in the common human way,

Is all the stuff the gods would take . . .

To build eternity in time.

—Edwin Markham.

Distinctive Points of Discipleship

"Ye are a chosen generation . . . a peculiar people." I Peter 2:9. (See R. V.)

Here is an instance in which the reading of the Authorized Version has been much improved by the Revised text, which emphasizes, not that which is eccentric or outlandish in Christianity, but that which distinguishes and sets apart as a high calling in life. The "people of God's own possession" may well be proud of their position among men.

I. This distinction is not in outer garments or head dress, but in inherent personal qualities: as spiritual discernment—ability to see realities often overlooked. Columbus was called a "Round Head;" and Paul was a "Bab-ler." "Blessed are your eyes for they see" (Matt. 13:16) said Jesus to his disciples.

II. This distinction encourages resistance to degenerate world tendencies. Longfellow's visit to Paris brought this message to home friends: "In this delightful city one can keep out of vice, if he pleases." Not follow the fashions in sensual indulgence; but stand for the high calling, as did the girl who later became Queen Victoria. There is a heroism in being lonely in a rare life calling; e. g., Jane Addams, Wilfred Grenfell, Albert Schweizer.

III. Thus will we appreciate and become worthy of the privilege—"Partakers of the divine nature" (II Peter 1:4) as were the following: Washington, who had a conscience for *rightness*; Lincoln, whose *sympathy* touched all classes; Longfellow, whose poetry was not as great as his *charity (love)* for average folks and children; Jane Addams' *neighborly helpfulness* in Hull House; Moody and Sunday, *evangelistic zeal* and fervency in presentation. All these showed forth the excellencies of him who called them out of darkness into light (vs.9).

Why Men Go to Church

"God hath quickened us . . . and made us sit together in heavenly places in Christ Jesus. Eph. 2:4-7.

"Why do men NOT go to church" is one of the stock themes of popular magazines and in certain editorial columns. But its negative attitude shows it to be illogical and lacking in psychological balance. As well spend time and space in asking, "Why men fail in business" or "Why people get sick," when truly reasonable minds want to know the *positive* side of these questions. "Why men succeed in business" and "How to keep well," are much more to the point. Hence we turn to Paul's secret as to "Why Men Go to Church."

I. They regard it as a *privilege*—not as a mere duty or even a dictate of fashion. The marvel is that on next Sunday there will be thoughtful men by the hundreds in every community who will be "sitting in heavenly places"—as a privilege. We know there will also be those who will pay fancy prices to sit at a prize fight or a King's Coronation; but what are the after effects of these, as compared with visions of God at work through the Christ program.

II. Yes! "heavenly places" truly implies a location amidst visions of supreme forces at work amid rare atmospheres and upon the supreme issues of soul experience "in Christ Jesus": a "privilege" because the law of "Commandments" in ordinances (vs. 15) has been abolished and a new freedom prevails.

III. This is not only a *privilege*, but a *prospect* and a *preparation*, as is often the case when lofty altitudes are attained. The prospects—finer life principles and stronger personality; the preparation for a fuller revelation in divine procedure in "Ages to come" (v. 7.) wrought

by a Father's love. "Eye hath not seen, nor ear heard, etc. (I Cor. 2:9).

The Main-Spring of Church Enthusiasm

We preach Christ crucified . . . the power of God and the wisdom of God. I Cor. 1:23-24.

It is evident that Paul regarded his Christian faith as a power rather than as a mere philosophical theory. As a discoverer he had reason to be classed with other revealers of world forces, like Edison, Watts, Marconi or Franklin.

I. Paul saw many instances of power at work in human hearts; e. g., Stephen, Luke, Barnabas and Onesimus; even as we of today have seen a Moody, a Billy Sunday, a Stanley Jones, or a Kagawa. All of these emphasize "movements" which have lifted life to higher standards. Nietzsche's ill-balanced portraiture of Jesus as a "weakling" and of Christianity as a narcotic as echoed later by Lenin in Russia, have lost their appeal with thinking people.

II. "Vitalizing" was the word once used by Woodrow Wilson in speaking before a Home Mission conference. "Twice Born Men" was the observation of Harold Begbie, newspaper writer of a few years ago. But, like all other forces, there must be adaptation and adjustment of thought and will. A definition of "faith" arises just here—"an adjustment of man's thought to God's thought, and revealed will": which should be followed by "adaptation" in everyday life.

III. Makes living easier by removing friction as well as by imparting energy. How much easier would living be in Europe today if the harsh suspicions and jealous motives were eliminated by the Christ Spirit. What happiness and good will would prevail, releasing friendliness and neighborly co-operation between these war frightened peoples. Yes, the church holds the only secret of this transforming power.

Etchings

As restless children, digging in the sand,
Upon the beach along the wave-washed shore;

As they of buried Ninevah of yore—
Uncovered now—built with an eager hand;
As Jesus stooped and wrote upon the ground,
In sand, and yet indelibly, a Word
Of heaven's grace, where penitence is stirred,
And heaven's doom, where mercy is not found;

So are we building in the sands of Time,
Along the shore of sure Eternity,
Life's edifice, and be it ill or well.
For whether we have wrought a house sublime,
Or whether we have builded foolishly,
The searchings of Eternity will tell!
Indiana Dunes, Summer of 1935.

—Victor E. Beck.

THE CANDLE CALLED PATIENCE

JOHN MACBEATH

(This article in a recent issue of *The Christian Advocate* is suggested here as a basis for an excellent service for young people, either Sunday evening or mid-week.)

Have a large candle in holder in a central position on platform, to be lighted at a given time in the service. In front of the large candle, and a little below, have a series of eight holders for eight candles, representing eight letters in the word Patience. These will be brought in by young people as numbered, lighted by attendant and deposited in assigned place.

Start the service as usual, and in place of the usual address, the leader will say: (*Attendant lights candle.*)

Patience: A candle that no earthly circumstance can quench, it lights the human spirit through the shadows of life.

What are our resources when life seems to fail us, when our hopes are crossed, when circumstances seem to conspire against us, and every lovely thing is under threat of perishing?

When a young girl found herself in this plight, when the bottom seemed to drop out of things and the sunshine of life suffered sudden eclipse, a friend encouraged her to light a candle called Patience, and to make her way through life by the light of that candle, believing that more than half the men and women she met on the street were making their way through life by the light of that candle.

And yet—

How poor are they who have no patience!
What wound did ever heal but by degrees?

Thomas Boston confessed after many earlier discouragements that God seemed to lay the gravestone on his hopes when his mother died. But quiet endurance prevailed at last, and he won his way to the ministry of Christ, a ministry that left a deep and lasting impression upon the religious life of the communities where he served.

When William Tyndale was in prison at Vilvorde, near Brussels, he sent a letter revealing his personal need and making the simple request, "I wish permission to have a candle in the evening for it is wearisome to sit alone in the dark." He asked also for his Hebrew Bible, Hebrew grammar, and Hebrew dictionary. In his comfortless and solitary pursuit of knowledge, he lighted a candle called Patience and endured until martyrdom opened the gates of his release.

Other martyrs gave the idea another reference. When the two bishops were sacrificed in

the flames in Oxford market place, Latimer said to his comrade, "Let us play the man, Ridley; we shall light in England a candle, which by the grace of God may never go out."

Hymn.

(Assign the following eight paragraphs to young people, who go in turn to the platform, select a candle, hand to attendant and say: (*Attendant lights candle and places in position.*)

1. The first attribute of Patience for us to learn is that God Himself is unimaginably patient. "Thou shalt light my candle," said the Psalmist, and no one is better able to light the candle called Patience. God's forbearance with mankind is one of the impressive attributes of the divine nature.

2. We reach a better secret of endurance than the light of a candle when we recall that the fruit of the Spirit is long-suffering, patience, forbearance.

3. Long-suffering is one of the passive virtues, but it has a most active quality. One of the great necessities of life is the power to bear up, hold on, win through. The word itself is one of the treasured names for God; Moses inquired, "What is thy name?" as if one name could express the whole being and character of God. The answer came, "The Lord God, merciful and gracious, long-suffering, slow to anger, plenteous in mercy," and so on and on until the mere recital of the names of God leaves you breathless.

4. The existence of the word itself indicates that there is much to bear. It is not suffering merely but long-suffering. Two things are asked of us in this life; the first is, "How much can you do?" and the second is, "How much can you endure?" It is the second question with which patience is concerned. It is the endurance that persists, it is the long-suffering that holds out and holds on in spite of everything.

5. Christ was long-suffering with the multitude. When the disciples wanted to send the multitude away, He kept the people where they were, and fed them before He sent them home. He was long-suffering with the disciples' misunderstanding, disloyalty, jealousy, stupidity.

6. Peter was speaking out of his own experience and recollection when he said, "the long-suffering of our Lord is salvation." Christ's patience with Peter preserved Peter's faith and apostleship.

7. The crowning quality of life is endurance. It is the patience of the saints; it is the patience of Christ. Consider Him lest ye be

wearied; He endured the contradiction of sinners against Himself; His endurance carried Him forward despite all opposition and hostility. The Holy Spirit is the power of this same temper in Christian character. It means bearing up in the absence of any particular encouragement. It means going on with the confidence of the husbandman who waits and has long patience for the fruitfulness of his harvest.

8. The Spirit keeps us where we are, plying our daily task even when there is a lump in the throat. Endurance is the capacity to present a calm face to the wintry weather. It is power to bear irritating people without being irritated. It is the ability to tolerate even the intolerant and to be kind even to the unkind. It is being good natured when provoked. It is going the second mile.

Leader: Those of us who have to do our work in isolation may feel ourselves deprived

of the presence of those who have been a support and courage to faith. Solitude has broken the will of the strong. But the spirit of Christ who trod the winepress alone and never turned back gives us the same fortitude to tread our appointed road.

The promise that "*He that endureth to the end shall be saved*" is a constant stimulus to God's people. It prevents the breakdown of faith and hope. It lights the candle that no earthly circumstance can quench, it bears the human spirit up and on until the darkness and trouble of this mortal life are over, and we reach at last that country where they need no candle for the winter is past and there shall be no night there.

Hymn.

Pastor: Patience—a virtue no earthly circumstance can quench. It lights the human spirit through the shadows of life.

Benediction by Pastor.

FOUR P's

IN SPEAKING before two thousand five hundred young people one day, Cameron Beck, for many years director of the Personnel Department of the New York Stock Exchange, declared it to be his conviction that the youth of today must hold steadily and unswervingly to certain principles if they are to have any hope of winning success for themselves.

In the first place, said he, each one should have a plan for his life. If one goes through life without charting out the way, he is like a ship without a rudder—a prey to every wind that blows. No engineer ever constructs a bridge and no architect ever builds a house without first having drawn up a blue-print of the finished reality. The plan is the thing. Planning implies looking ahead. Thus one avoids loss of time and energy, wastage of the vital forces of life itself.

In the second place, one must have a purpose. No one ever plans to put up a house or construct a bridge without having some ultimate purpose in mind. Life itself should have a purpose. We should not regard ourselves as ships that are rudderless and therefore a prey to every vagrant wind or counter current. No vessel sets out without having some destination towards which to point its prow. Its captain expects to arrive at some port. Similarly everyone, young and old, should have some end to achieve, some port to reach, some aim or purpose to accomplish.

Two Other Necessities

A third necessary element, said Cameron Beck, is Perseverance. There can be no cessa-

tion of effort. Men win not by cleverness or skill alone, but by persevering in their undertakings. Discouragements are bound to come, but they only test our ability to continue on, in spite of handicap or trouble or opposition. Life is a battle. The fight is on—every day; and if one expects to win, he must persevere everlastingly—"without haste and without rest," as the great Goethe put it.

And, finally, one must have a Passion for right living. This fourth element is, in some respects, the most important of all. There is nothing but harm can come to him who plans to do wrong, who purposes to gain some evil end, who perseveres in carrying out his sinister and iniquitous aims until he actually achieves them. He must have a passion for gaining some noble end, not only in his individual life but in the complex life of the world about him.

Cameron Beck was not preaching a sermon, in the narrower sense, that day. In the larger sense, however, he was, for he was putting into simple form some of the great principles that underlie the Christian religion. These four P's are fundamentally Christian concepts: a Plan, a Purpose, Perseverance, and a Passion for right living. When one makes religion the motive for carrying into effect these simple, life objectives, when one dedicates himself to Christ in order to gain that spiritual power which will win success in the highest sense, he may be well assured that such a life can never be a failure—except perhaps in the eyes of men. In God's sight, such a life is a glorious success.—*H. G. B., First M. E. Herald, Los Angeles, Calif.*

ILLUSTRATIONS

WILLIAM J. HART, D.D.

Christ Has Done What Caesar Could Not Do.

John 1:29. "He observed Jesus." (Moffatt.)

Very often do we need to remind ourselves of that memorable sentence in the closing page of Momsen's History: "The world was growing old, and not even Caesar could make it young again. What Caesar was unable to do, Christ has done."—Bishop R. J. Wade.

Bible Loyalty

Ex. 32:16. "And the writing was the writing of God."

Why not a "MEMORIAL" to all Bible-lovers and Bible-readers? Both North and South had many during those "conflict" days. They believed the Bible was "God's Word," mainly, because of the earnest desire of it's writers to declare Divine principles. Here they are: 1. The attestation of a personal, intellectual and accessible power, above, yet related to all life; 2. Identifying this Personality as God and Jehovah; 3. The function of God as Law-Giver and Judge of both the quick and dead; 4. The character of this God as Love and fully revealed in life, teachings and death of God's son—our Lord; 5. The endlessness of a believer's life in God; 6. Lessons concerning redemption, salvation, truth, beauty, prayer, sacrifice, faith, good deeds, duty and wisdom—yes, they're all here. The age of '61 knew it's Bible—do we?

Leadership Loyalty

Matt. 10:16. "I send you forth as sheep in the midst of wolves."

Luke 5:4. "Launch out into the deep."

What were some the qualities of the early disciples for leadership?: 1. They possessed unquestioned ability in their several vocations and avocation—though from humble walks of life; 2. They were not handicapped with *impedimenta* of excess baggage and luggage, trappings and possession of things; 3. They possessed the spirit of adventure, and had not yet arrived to the place of "spiritual stagnation"; 4. They had an implicit faith in their Leader; 5. They saw deeper things in Christianity than in Judaism; 6. They revolted against the social ills and wrongs of their age; 7. They gave a free response to their better impulses—"they left all, and followed Him"; 8. These early disciples were mostly, Galileans—hence, were more liberal and responsive to the things

of the Spirit, than the Judeans.

A Saving Fear

Acts 10:2. "Cornelius, a devout man, who feared God."

Few words have more synonyms than the word "fear"—we counted twenty. There must be a reason. But why so few books on *courage* and even fewer on *fear*? Fear is not always a negative emotion, it may be a very positive and necessary emotion and virtue. Fear may function as a biological lighthouse to keep us off the rocks. Fear prompts a burned child to steer clear of fire. Fear of ignorance and illiteracy develops schools and colleges; fear of thieves, criminals and disease creates police and health departments; a godly fear erects and supports churches. While their program is to make the world a safer and better place to live in. In 1938, we would like to see more *fearful* and *careful* auto drivers, 36,000 victims in 1937—were too many. The fear of doing wrong and bringing disgrace upon our families and friends is a constructive fear. Fear of consequences has changed many an otherwise ne'er-do-well and defeatist into a self-respecting, God-loving individual. "Let us serve God acceptably with reverence and a godly fear," writes the author of Hebrews. A godly awe will never be too friendly or "fresh" with the God-head.

Passing Paradoxes

Matt. 5:43-44. "Ye have heard . . . but I say unto you . . ."

We might call them, punctured proverbs, revised aphorisms, or just "old saws" with the teeth taken out. Just a few: "All things come to him who waits." Yes, only they come a millions times sooner when you run after them—quoteth experience; "The king can do no wrong," crieth the monarchist. But what king? Not until war ceases to be a "sport of kings," and kings are free from the control of big business; "A word to the wise is sufficient," but what word? There are only 414,825 words in Webster's; *The voice of the people is the voice of God,* still thunders through the ages. But what of the last election in many sections fo the world? "The face is the index of the soul," but hardly on the witness-stand in a bank trial investigation; "Nothing is beautiful but the truth," why then over 500,000 beauty parlors? "You sow for yourself; you reap for your-

self," but suppose you die, and leave your war-debts and bond issues for unborn children to pay? "*Life without literature is death.*" Rather good, perhaps that's why a lot of dead ones are walking around, who couldn't tell you whether Saint Paul is the name of an apostle, or the name of a "Poll" parrot. Jesus once said, "*Blessed are the peacemakers.*" Let's not amend, revise or modernize this one. They did it once, and with dire results!

Where Man Fails

Matt. 7:29. "He taught them as having authority."

Many an otherwise excellent address may be "lost" through non-commitment. "Are you an optimist or pessimist?" anxiously inquired a perturbed soul, after the lecture. "In the popular acceptance of the two terms, I have no desire to be either," retorted the lecturer. Continuing, he said: "I should much rather be classified as a *Meliorist*—he who believes in the final triumphancy of good over evil; and that man can make a much better world than he has yet done." Fine words, brother, as a possible tribute to Christian Meliorism. But why did thee not reveal thy convictions DURING, rather than AFTER the lecture?

Where God Meets Us

Ps. 84:1. "How amiable are thy tabernacles, O Lord of Hosts!"

The late O. O. McIntyre, newspaper columnist, had a daily clientele of 15 million readers through 400 or more papers. He did not dip his pen in moral filth and sewer mud to build up friends and patronage. In one of his last columns, he speaks of the church: "It requires only an hour out of the week and there is no other place where one may so satisfyingly relax into surprising and almost unbelievable calm. Frequently, many pay \$6.60 per seat to be bored at plays that offend taste, and yet waver between a fifty cent piece and a dollar bill at the church offertory . . . I felt *markedly reposed* leaving the church. There was a tranquility and a fresh clarity of thought and vision about the work to come. Also, I slept like the proverbial log that night. Yet like so many laggards, it will probably be some time before I go to church again. Too many are that way about matters of the spirit—at a time, when, as never before have we needed bolstering of cherished beliefs."

A Seer Who Saw

Eccles. 6:1-12.

It requires a good student in English as well as the Bible to distinguish carefully the five terms all relating to FUTURITY: predict, prophesy, prognosticate, foretell and seer. The ancient worthies made no mistakes concerning their respective meanings, but often as the context reveals the terms were used

interchangeably. Again, we should know the original word used before the translation into our King James Version. When an event was predicted—the statement was based on verifiable facts and data; when they prophesied—their affirmation and declaration was based on Divine Revelation. But even Divine Prophecy concerning actual fulfilment of the thing prophesied was conditioned upon the determining conduct of human beings and agents. Again, some events which did not occur—are simply delayed; when they prognosticated—they made deduction through signs, symbols and symptoms. To foretell, not unlike foresee and seer may be based upon actual facts or mere assumptions and guesses derived through occult and crystal-glass gazing, signs of the zodiac and astrology. The caption text above is that of a SEER who was hardly afflicted with ophthalmia!

Sociability

Colos. 4:15. "Salute the brethren."

The words "greeting" and "salutation" abound in the New Testament—we counted fifty-nine uses of the words. Paul particularly was partial to their use. A greeting may be silent or verbal. To salute a person is to show marked respect to the person or office. Considered as an attitude, greetings may assume many forms. Some one has said, that if you are in Philadelphia for the first time—the greeting is equivalent to inquiring, "Are you doing fairly well?" If in Boston, "What do you know?"; In New York, "How much money have you?" But in Chicago—it is "What can you do?" A great man shows his greatness by the way he treats little men. Belonging to a great church does not make a person a great Christian. Paul believed in Christian sociability.

Lost War Records

Luke 18:20. "Do not kill."

"Lost in the records! An original or first-hand report of an ROTC military-training course which Jesus gave His Twelve Apostles. Large reward assured the finders. Signed—*Militarists, Big Business and Ammunition-makers.*" No, this is not a Want Ad—it is too frank, open and self evident. General Sherman has a lot of company today, who believe with him that "war is hell." Although war was "popular" for profit and adventure—twenty or more years ago, today, he would be a madman indeed who could justify such an expedient. The war lesson came a little late, but we are still learning some valuable truths. We think that Armistice Day is a good time to teach that it is poor psychology and bad religion to superidealize and superangelicize war. Take off its mask, and you'll see that war is a deliberate purpose to kill, destroy, plunder, manipulate, exploit, lie and steal against

human beings. Jesus never killed anyone who disagreed with him. Although His "honor" has been insulted millions of times. "Pep" songs and prayers cannot hallow mass murder.

Carnegie Gave the Microscope

John 16:24. "Ask, and ye shall receive, that your joy may be full."

Andrew Carnegie was once asked by a young man, who was about to become a student at the University of Jena, to get him an autograph of Professor Ernst Haeckel, the famous biologist. Later the autograph arrived. It read: "Ernst Haeckel gratefully acknowledges the receipt from Andrew Carnegie of a Zumpft microscope for the biological laboratory of the Jena University." Mr. Carnegie made good, admiring the scientist more than ever.—*From the Reader's Digest.*

Sang for the Policemen

Psa. 101:1. "I will sing."

Here's gratitude: Pulled over to the curb by Patrolman Ormond in Armonk, N. Y., Queena Mario of the Metropolitan Opera said she was speeding to keep a concert date. The cop relented, let her go. On the following Tuesday night, Queena Mario turned up at the Armonk Police Association Ball, rendered a program of songs—gratis!—*The Christian Herald.*

Just One Niagara

Heb. 12:23. "To the general assembly and church of the firstborn, which are written in heaven."

President Henry A. Buttz, a man of saintly character and broad scholarship, once gave this illustration to show that Christians have a common aim and hope, whatever may be their different church relations:

"One time, I stood at Niagara on Terrapin Tower, and my guide, as I stood there, said to me: 'This is the Canada Falls and that is the American Falls.' We were above Niagara then, but I looked down just below the falls and saw that there was just one Niagara. And I say, my dear friends, the little differences we have are all this side. When we get above there will be only *one* glorious, beautiful river, even the River of the City of God."

T. N. T.

Heb. 4:12. "For the word of God is quick, and powerful."

A friend of mine told me recently that he was waiting in the office of a minister and noticed on the table several books that had just been rebound. He was interested in the title put on the back of one small book in gold letters, "T.N.T." He picked it up and to his surprise found it was a copy of the New Testament. He asked his friend about it, and was

told that the initials were the idea of the book-binder. He did not have room to spell out on the back of the book the whole words, "The New Testament," so he did the next best thing. He put the first letter of each word, "T.N.T."

So there it was on the table, "T.N.T." The New Testament." Not a bad name for it, in such a world as ours!—*Professor H. E. Luccock.*

A new ABC in 1938

Luke 10:27. "Love the Lord your God . . . and your neighbor as yourself."

The new social science—Alphabetocracy, will work much more smoothly, when motivated with the simple "A B C's" of Applied Brotherly Christianity. And this equally applies to code-makers, code-carriers, and code-displayers. We can't "window-dress" a moral bankruptcy into a Square Deal of heaven. Ballyhoo has cost America an awful price—in previous years—"it must not occur again."

Evening Thoughts

Gen. 24:63. "To meditate . . . at the eventide."

When day is done,
And night's soft spell
Steals over me,
My mind and heart
Find sweet content in reverie.
Life's battles, it victories
And its defeats all seem
Less real, less glamorous
And less worthy joy or tears.
But dreams, ah me!
And tenderness, and lovely deeds—
These in the softness of the night
Come radiantly
To cheer me, and to thrill me,
And to bid me hold them fast—
The wealth, and zest
And glory of my life!

Life's Day is done!
My eyes are dim;
The lights burn low;
And in my mind
A trembling sense of wonder comes:
I've loved Him and served Him,
And sought alway to be,
Christ's loyal friend,
His liege man true,
Right prayerfully. And now,
And now, my hopes, my tears,
My sighs, my prayers
Come winging back; come winging back;
Come singing back to me—
A presence near, a calmness sure,
God's answer dear.
Not sleep, nor night, nor death is this.
'Tis dawn!

—*Walter Everett Burnett, in The Christian Advocate.*

Brakemen and Firemen

Luke 12:21. "And is not rich with God."

Sandy was invited to subscribe to the new church. He would consider. Visitors called the next day and found this note: "I am sorry for you, sons! You see, I have willed 500 pounds to the Widow of the Unknown Soldier, and one has to stop somewhere you know." No race, color, religion or creed has any patent on this type of Scotch generosity today. In Giving, we have Brakemen and Firemen. The former, jams on the brakes to every forward movement, while the latter, simply shovels in more coal, releases the brakes, scans the lights and goes ahead. Which are you? Is there a greater paradox? A church member, proverbially known as somewhat "tight," yet, lustily singing above all others, "Jesus Shall Reign!"

•

Radio Ideals

Gen. 4:9. "Am I my brother's keeper?"

"Eternal vigilance is the price of liberty" not only in government, but also in a nation's amusements. Federal Communications Commissioner Payne tells the National Conference on Broadcasting: "the ideals of broadcasters must be changed, by law, if necessary, otherwise, there is danger that the radio will perpetuate mental immaturity in the grown-up." True, brother. And that's why a few social-minded individuals made field studies concerning the effect of the movies upon the children and weak-minded adults, twenty years ago. We still believe that a nation's character is best revealed in its play; that "commercialization" of the play-instincts in any form should be a matter of concern to the community, its churches, schools and homes; and that "what is everybody's business is nobody's business."

•

"Crisis in Religion"

Gal. 6:7. "A man will reap just what he sows."

"Confusion worse confounded," when we falsely identify a so-called "crisis in religion" with the crisis of some local church. How can there be a "crisis" in essential and vital Christian religion? What is popularly termed as "Christianity" however, has often been sick with the measles and whooping-cough. Just as in business, the work of the church is often hampered by the application of too much artificial stimulation by quack doctors, resulting in a hysteria of Fear and other marks of hypochondria. But the Religion of Christ remains inviolate! Charge up the crisis and inconsistencies of our religious professions to ourselves. The religion of Christ is an absolute norm and eternal entity.

•

Neighbors in 1938

Jas. 2:8. "You must love your neighbor as yourself."

The year 1937 will go down in history as the period of labor's greatest confusion and trouble! Will the so-called "gains" exceed the losses? Is their less or more bitterness between warring classes? How can the Five Billion Loss to America in labor strikes be made up to the laborer? The employer? The Church is more than an on-looker. It is interested in the general welfare of society and the particular and personal status of each unit in it. The Church is still Society's Chief Stabilizer and Dispenser of Good Will. Unlike the politician, it cannot offer "increase of business, work and wage," but like a faithful Sentinel, it ever stands, pointing to that ineffable truth: "... and to love one's neighbor as one's self is far more than all these burnt-offerings and sacrifices."

•

Law and Order

Luke 6:39. "Can one blind man lead another?"

Rom. 1:29. "They revel in all kinds of wrongdoing."

"Public opinion" when normal and healthy, and free from poisonous gossip and influence—is a force powerful enough to effect necessary reforms in all divisions of public life. Justice receives a body blow below the belt. When law-enforcement agencies and individuals besmirch themselves and office with envyings, bickerings, hatreds and forms of charlatanism. Lack of co-operation, unproven and unintelligent charges of authorities to juries against the accused; withholding of vital evidence, perjury and bribery of witnesses, all, are effective ways to encourage lawlessness, vice, gambling and other forms of racketeering. Law and Order does not have to "make a goat" of anyone in order to make "a case" either. The sooner, public officials take notice that law-enforcement is not just another social-climbing device—the better for law and order. Paul tells us that "Christians are to judge the world." Somewhat delayed—we shall eventually arrive.

•

Daybreak

"If a man keep My saying, he shall never see death." John 8:51.

The shadows fall around us,
The tide is ebbing fast:
Life's frailty has found us
Close to the brink at last.

Earth now no more can please us;
The darkness fades,—'tis day!
We see not Death, but Jesus:
The shadows flee away.

—Herbert B. Johnson.

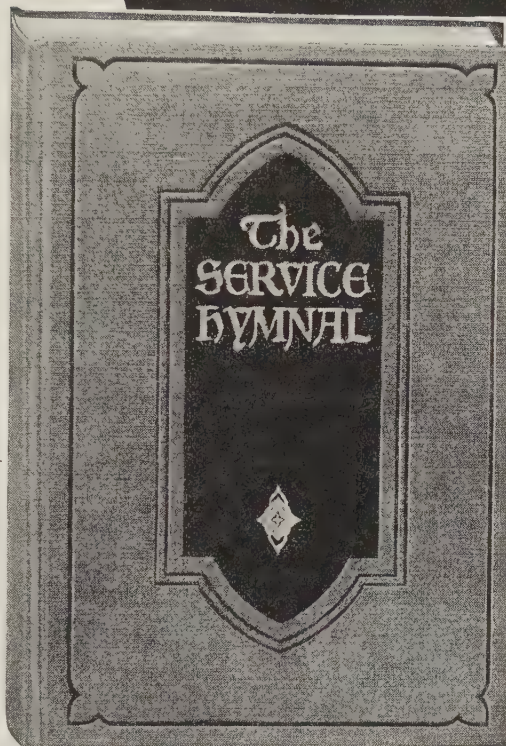
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CHURCH AND SOCIETY

J. J. PHELAN, D.D.

Labor's Prerogative

Heb. 10:39. "We will have faith and save our souls." Rom. 5:4. "Hope will not disappoint us."

O, the inconsistency of man! He laughs off faith in a distant future as a motivating factor for conduct in the present, while all the time, his entire business and industrial life is based upon faith in a very precarious future. So far as business goes today—it is 95 per cent a matter of CREDIT. And credit is simply the exercise of faith on the part of dealer and customer to trust each other. Approximately 75 per cent of all house furnishings and 85 per cent of all radios, refrigerators and washing machines were sold on credit or faith last year! Few persons pay in full cash, even for such a destructive and perishable contraption as the motor car. Retailers tell us that 30 per cent of all retailing is done on credit. With such an extension of faith, hope, trust and confidence among men—we should do more business with a present and future God. Carlyle once wrote: "Change, indeed is painful, yet ever needful; and if memory have its force and worth, so also has hope."

Labor's Mandate

Jno. 3:4. "How can a man be born when he is old?" I Pet. 1:23. "Born anew from a germ not perishable."

The nearly dead tree-branch only smiled at the saw and its tormenter. "You need a new saw, brother," remarked a neighbor. "Yes, I know, but the job needs a new man the more," came the facetious retort. In a breathing interlude, he philosophically opined, "It's much more easy to buy a saw, than a man, unless, perchance, you are the appointed pay-off and political go-between at the primaries." In a more noble sense, Christ "purchased his disciples." Read I Cor. 6:20, where Paul says, "You are not your own; you have been bought and paid for." In Jno. 17:9-10, "All that is mine is yours, and what is yours is mine." In I Cor. 7:23, Paul again reminds them; "You have been bought and paid for, you must not allow yourselves to be slaves of man." In 2 Pet. 2:1, the writer refers to "false sects who deny the Master who has bought them." John, the Revelator, refers to "144,000 who have been ransomed from the earth," with all its misery and wickedness.

Labor's Idealism

2 Pet. 1:5. "Supplement your knowledge with self-control." Mk. 10:19. "Do not murder."

The young Californian physician who took his own life because he had taken the life of

a patient, through an "incorrect diagnosis" made a triple mistake when he ignored the teachings of the Mosaic and Christian Code which places no premium upon self-murder. He might have chosen the more dignified way of "passing out" by merely "resigning." But let's be magnanimous and generous in our criticism. The poor fellow was unnerved. The mistake preyed upon his sensitized conscience. Only a man with a bitter remorse could say, "the realization that I have utterly and completely missed the diagnosis . . . is a fearful monument to my ineptitude as a practitioner." What a summons to professional ethics all along the line! How haunting and mocking to this age are his last words. An age in which large bank-deposits and number of followers are the chief insignia of "success." He continues, "Surely there is no good reason for my going on and maiming honest people just to eke out a living—to me, general practice was just a life of mayhem and murder." In the "Cure of Souls," Christ never made an incorrect diagnosis. He is still the Supreme Physician.

Labor's Speech

Jas. 3:6. "And the tongue is a fire, a world of iniquity." I Cor. 13:1. "A noisy gong or a clashing cymbal."

If possible, never allow yourself to be inveigled, enticed or allured into aspersion, slander and villification of a single mortal. Watch your "friendly" conversation here. Shun and avoid persons, if need be, whose cunning in this field is proverbial. Their number is legion, while their bite is worse than a cobra's. What you don't "let go" at persons, you don't have to pickup and atone for. Christian speech pays a double compound interest. "By thy words shalt thou be justified and by thy words shalt thou be condemned." And you don't have to wait a millenium of years to attest it's truth either. Look in and around you."

Labor's Foe

Rev. 13:1. "An animal with blasphemous titles on its heads."

What has become of the great orations, sermons and editorials we used to hear on the high idealism of war? Many of us have a long and meritorious list of soldiers in the old family tree, all of whom are credited with "heroism," bravery and high idealism. But just suppose that an economic interpretation of history should reveal that many of my "brave" kinsfolk were only motivated by social prestige (what will community and

neighbors say?) or swayed with the glamour of crowd psychology (the desire to be with the group) rather than any intelligent and well-formed knowledge of the real national and political issues at stake—then my personal pride and boastfulness gets a terrible shock. Wars are of human origin, largely, and like patients at the psychopathic wards—can be cured and prevented with scientific treatment—if taken in time. The war-mind is well-illustrated in a Mussolini who tells us, “art and music may be very beautiful, but machine-guns are more beautiful.” The Christ-mind is “love your brother,” not destroy him.

“100 Per Centers”

What Rep. Bruce Barton of New York recently said about “100 per center’s” in politics, might with some slight modification be equally applied to some other fields—education and religion, perhaps. We quote, “We are water-logged in both branches of Congress with 100 per centers. You know the type. They run for office on the platform that they are “100 per cent New Deal” or “100 per cent anti New Deal”; “100 per cent Capital” or “100 per cent for Labor.” By way of contrast, Christ was never labelled a “rightist,” a “leftist” or even a “middle-ground” connoisseur. Christ was above captions and labels. In a real and unique sense, He alone is life’s true 100 per cent Humanitarian and Saviour. He is ever above race, class, creed and color.

Labor’s Task

Gal. 6:2. “Bear ye one another’s burdens.”

It is a cultivated art and one of life’s greatest to “put yourself in the other fellow’s shoes” and see life as he may. Of course, the experience will often prove unpleasant and embarrassing. To see both sides of a question; to know the thought and life of both the upper and lower realms of existence; to sympathize with and help and still not be contaminated requires not only genius, but Divine Grace. But though we may see his viewpoint—we reserve the right to make our own interpretation, free from bias and prejudice. Any other position would be unreasonable and positively mischievous. Liberality and toleration are excellent qualities, but never at the expense of belittling human personality endowed with mind and illumined with God’s Spirit. The world’s greatest battle is now on—the battle between civilization and barbarism, idealism and realism, good and evil, right and wrong. Shall Society’s Patterns for Behavior be based upon TRUTH as an Absolute and Eternal norm or shall we find the meaning of life and truth only in our relationships? Plato thought of truth as an objective reality. Christ taught truth as both absolute, functional and pragmatic.

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BOOK REVIEWS

I. J. SWANSON

THE CHRISTIAN MESSAGE IN A NON-CHRISTIAN WORLD

By H. Kraemer. Harpers. 455 pp. \$3.00.

This will prove to be one of the important books of 1938. It was written at the request of the International Missionary Council to serve as material for the World Missionary Conference in Madras this year. It deals with the second theme of the Conference; the Witness of the Church. Hendrik Kraemer is Professor of the History of Religions at the University of Leyden. The Archbishop of York calls him "one of the statesmen and seers" of the missionary enterprise. Apart from the missionary motive, the first three chapters will repay any man's time for the reading; *A World in Transition—Whither Missions?—The Christian Faith and the Christian Ethic*. The remaining seven chapters are entitled; *The Attitude Toward the Non-Christian Religions—The Non-Christian Systems of Life and Thought (two chapters)—The Present Religious Situation in the Non-Christian World—The Missionary Approach (two chapters)—The Christian Mission in Relation to It's Environment*. One feels impelled to echo the Archbishop of York's estimate of the book: "It is likely to remain for many years to come the classical treatment of its theme—perhaps the central theme for Christian thought in this age of multiform bewilderment. It will bring new confidence to many who are perplexed, and supply the principles of missionary policy for our generation."—W. T. P.

LORDS OF SPEECH

By Edgar DeWitt Jones. Willett-Clark. 256 pp. \$2.00.

This worthy man, who has been giving leadership to the Federal Council of the Churches of Christ in America has added one more contribution to the life of the Church by this book. Out of his own personal contacts and friendships, as well as by way of his scholarship, he has made American "Lords of Speech" live again. Clergymen, Statesmen, and men whose reputation is based entirely upon their eloquence, march before one so vividly that he can almost feel that they are alive. By keen analysis, Dr. Jones indicates why each one of them was so effective as a public speaker. He shows their different types of approach to eloquence, the difference of their technique and also the handicaps which each one had to overcome. A thrilling book.—J. H. B.

NINETEEN CENTURIES OF CHRISTIAN SONG

By Edward S. Ninde, D. D. Revell. 142 pp. \$1.25.

True to its title, this book is a brief survey of the historical development of the hymns of the Christian Church. The first chapter is devoted to the "Hymns of the Early Church;" and the last chapter of the eleven makes brief "Notes on 19th Century Hymns."

Covering such a comprehensive field, the author, of course, could give only brief glimpses at any one period or any single author. But this little book is full of condensed information. The twenty-four pages given to the consideration of "German Hymns" shows what valuable contributions German writers have made to our hymnody. Luther's great hymn, "A safe stronghold our God is still," is mentioned as characteristic of

the man. Tersteegen gave us what Emerson called "the supreme hymn" in "Thou hidden Love of God."

Isaac Watts, the Wesley hymns, Cowper and Newton are among those who receive special treatment in this little volume.

Had the book been supplied with an index the student and the preacher would have found its value as a working manual greatly enhanced, and they would often be saved the weariness of thumbing their way through the pages which are packed full of information.—W. J. H.

THE CHRISTIAN UNDERSTANDING OF MAN; VOLUME II, THE OFFICIAL OXFORD CONFERENCE BOOKS

Willett-Clark. 1938. Pages XII plus 268. \$2.00.

The material in this stimulating book is presented by seven outstanding contributors. To quote one of the writers, the volume deals with "the relations of the Christian anthropology" as compared with "the secular anthropologies and also with such theologies as may be called pseudo-Christian anthropologies." Considered in the several essays, among other matters, are such issues as "The Scientific Account of Man," "The Dilemma of Humanitarian Modernism" and "The Market Anthropology." On the whole the book takes the position that the "Christian anthropology is essentially Christology" and that it "cannot be judged by any secular anthropology; it judges them all." To those who feel the need of an undergirding for their faith, the book should prove to be of much help. For the minister who would keep abreast of the swirling tides which are sweeping across the Church today, it is of inestimable worth. It is a stalwart defense of the "Christian belief against several heretical positions."—H. W. S.

THE MINISTRY OF FRIENDLY GUIDANCE

By Richard Hoiland. The Judson Press. 138 pp. 50c.

This study book was first printed in 1929. It was revised in 1931 and again this year. It is an excellent youth study book and could be used with profit in youth groups. Years of use have enabled the author to revise it according to experience. Its ten chapters are: "What does it mean to be a Christian?" "Why become a Christian?" "Why join the Church?" "What does evangelism mean?" "Motives that impel." "Understanding personality." "Personal effort in youth evangelism." "Group effort in youth evangelism." "Conserving results." "Sources of power." There could be a more appropriate title, but for young people's groups the book is worth having. It ranks high among its type.—W. R. S.

NEW FRONTIERS OF RELIGION

By Arthur L. Swift, Jr. Macmillan. 171 pp. \$2.00.

This is a rather peculiar book to review. It is an attempt to make a contribution toward the sociology of religion. Professional sociologists, with a few exceptions like Sorokin, prefer the cloistered academic speculation which eventuates in the Duns Scotus scholasticism from whence the term "dunce" arose. Swift well knows that and he seeks to keep close to folk and the

church. He early states; "It remains incontrovertible that religion to be understood must be experienced."

I said it was a rather peculiar book to review. It is because it contains sentences and paragraphs of great brilliance; because it contains some statements and methods long since discredited; because it contains pages of fine writing; and because it quotes too much from other works. I look upon this work as a prolegomena to a much better study by Swift at a later date. Nevertheless thoughtful clergymen and religious teachers and leaders will find this book worth acquiring and worth meditation and study.—W. R. S.

"CHURCH, COMMUNITY AND STATE IN RELATION TO EDUCATION"

1938. Willett, Clark and Co. 234 pp. \$2.00.

This is volume six of the official Oxford Conference Books. The conflict between Christian and non-Christian views of life is most acute in the field of education, and the Church must face this fact, and order its educational program accordingly. Outstanding scholars present various aspects of the problem, and they speak with authority. The book is divided into two sections; the first dealing with Education in general, the second relating to the matter of Christian Education, with reference to the educational task of the Church. If we are to have a Christian world, we must devise a plan of education which will be one of the instruments with which we build. Particularly helpful is the analysis by W. Zenkovsky of the various types of educational procedure, such as to be noted in Germany and Italy. The outline of the situation in the United States is interesting.

That there is a crisis in education cannot be denied. The essays in this volume give to the term "crisis" a solid substance. Education has not adjusted itself to the great changes that are in progress, and only an intelligent approach to this problem is the way out. What can the Christian Church contribute at this point? That is what this volume begins to answer. Let a quotation from the book be given;

"Christians ought to be able to perceive clearly the deceptiveness and inadequacy of the proposed remedies for the disease of the modern world and of current endeavors to re-create the bonds which unite men with one another in a genuine fellowship." (p. 221).

"To take in hand this task (Christian Education), as it ought to be taken in hand, in the full light of modern knowledge, will necessitate far-reaching changes in the forms of the Christian ministry." (p. 227).

It has been said that there is a great difference between a plumb-line and a blue print. Both are invaluable in the building process. This book serves as a plumb-line, now the task is to lay down some blue prints for that program of Christian Education which will help us attain our goal—a Christian world.

No minister who wishes to be well-informed can afford to do without this book. It should be on the "must" list.—G. W. M.

LOCALITY AND DOCTRINE IN THE GOSPELS

By Robert H. Lightfoot. Harpers. 166 pp. \$2.50.

The author is regarded as in the front of history and interpretation of the Gospels. In the present book, Dr. Lightfoot has gone deeper into fields of Gospel criticism. "Such problems as Mark's emphasis on events in Galilee as contrasted with John's greater treatment of Judea and Jerusalem are studied, and a satisfying solution proposed. The results show the divergence of the

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Evangelists interpretations, without overlooking the importance and legitimacy of each within the fourfold Gospel."

Contents: The Conclusion of the Gospel According to St. Mark (1-2). (3) The Resurrection Narrative in St. Mark and St. Matthew. Additional note: The Meaning of St. Mark 16:7. (4) The Resurrection Narrative in St. Luke and St. John. Additional note: The Narrative of St. John 21. (5) The Narrative of the Ministry in St. Mark and St. Matthew. (6) The Narrative of the Ministry in St. Luke and St. John. Index of Proper Names, and Index of Scripture References.

This is an able, deep, and discerning book. It is one for advanced students of the Gospel. Note: "All four Gospels are mainly interested in the central truth of Jesus Christ as the Revealer of God."

THROUGH GENTILE EYES, A PLEA FOR TOLERANCE AND GOOD WILL

By John Haynes Holmes. Jewish Opinion Publishing Co. 91 pp. \$1.00.

The author, Dr. Holmes, has been a champion for a generation on behalf of racial understanding and religious fellowship. He is the distinguished minister of the Community Church of New York. Contents: Introduction, Foreword, The Genius of the Jew, A Gallery of Jews, A World Jewish Congress, Let the Jew Plead Guilty, Live and Let Live, Palestine is Zion, The Rebirth of Science, The Nazi Threat to Freedom, The Jews of Germany are Doomed, The Crucifixion: History or Theology? One Common Path to God.

Under the topic Genius of the Jew, Dr. Holmes mentions: Albert Einstein—one of the eight or ten of the greatest scientists of all time; Baruch Spinoza and Henri Bergson, philosophers, all Jews; Jacob Epstein, a Jew, the greatest artist in the world today; one of the greatest jurist, Louis Brandeis; Wasserman, and Arnold Zweig; Israel Zangwill (now dead). Read a Gallery of Jews of the days of the American Revolution, etc., etc. Holmes is partial to this great race, but there is little to minimize their greatness.

Read this book, and you will understand and sympathize and admire the Jew in this day of his bitter persecution.

JEWISH COMMUNITY ORGANIZATION IN THE UNITED STATES

An Outline of Types of Organizations, Activities, and Problems, by Maurice J. Karpf, Ph.D., President of the Faculty and Director, The Graduate School for Jewish Social Work, New York City. Bloch Publishing Co. 250 pp. \$2.00.

Contents: List of Tables, Preface, The Jewish Population in The United States and its Distribution, Economic Distribution, Jewish and Non-Jewish Relationships; Immigration, Emigration, and Jewish Adjustment; Communal Organizations, Education, and Civic Protection; Organizations for the Care of the Needy, the Sick, Dependent Children, The Aged; Adult Education and Recreation, Youth Movements; Central Organizations, for Local and National Needs; Participation in Jewish Efforts in other Countries (for relief and reconstruction, and activities for Palestine); Other Organizations and Activities; Present Trends in Jewish Social work in the U. S.; Knowledge and Leadership in Jewish Communal Activity; and Summary. It was the writer's aim to be as factual and objective as possible. Accordingly, every effort was made at verification and documentation. It was the writer's aim to produce a comprehensive, though brief, outline of organized Jewish life in the United States. The study was

primarily intended for foreign readers; but many readers in the United States will find these explanatory notes also helpful and valuable . . . To the non-Jew it will present an easy and dependable guide to the understanding of the group activities of his fellow-citizens in America. This study of the Jew in the United States, Europe, and Palestine is enlightening and invaluable.

VICTORY THROUGH YOUTH

By Luther J. Holcomb. Broadman Press. 83 pp. 25 cents.

Well-planned young people's revivals, objectives, committees, and their work; prayer-meetings, visitation, publicity, music, day services, special nights, ushers, transportation; and matching a crisis with youth. Part 2: Youth Today, a message from George W. Truett, president of Baptist World Alliance; and nine other addresses by youth leaders. An excellent practical manual on how to organize a Young People's Revival.

CHINA QUEST

By Elizabeth Foreman Lewis, author of *Young Fu of the Upper Yangtze*, awarded the John Newberry Medal, and *Ho-Ming, Girl of New China*. The John C. Winston Co. 301 pp. 14 illustrations. \$2.00.

Mrs. Lewis is a mistress of the China of today. This new book gives a graphic account of China of the present. It is a vivid description of vast China, through two young men—one an American, John "Reds" Stuart, and Wang Li-san, a Chinese. Both became fast friends. The American young man was the son of a manager of the Shanghai office of the firm. Wang Li-san, a country boy of the gorge district, was captured by soldiers and forced into service. He escaped. The two young men met again—in Shanghai. They renewed their friendship. Each helped the other to understand—Stuart, young American, progressive, an interpreting America; and Li-san, interpreting ancient China. This tale is full of humor, wisdom and exciting adventures. The story is vivid and full of interest, and each helps the other to understand America or China.

CHURCH WOMEN AT WORK

By Frederick Alfred Agar. Judson Press. 59 pp. \$1.00.

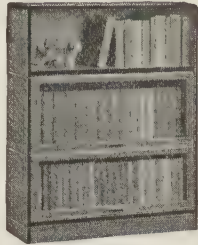
No man completely understands women, but every Pastor understands that without the help of the women, little progress in the Church would be made. Few books have appeared dealing with the work of women in the local church, and Dr. Agar has drawn from his rich experience and given many helpful suggestions. It is of particular value in that the book makes a strong plea for a co-ordinated program, and suggestions are given to reach this goal. The work of the women has been largely thought of as "money-raising," and Dr. Agar makes valuable suggestions as to how a pastor and the women may work together on the total program of the Church. This is a good little book to put into the hands of the women leaders.—G. W. M.

TALES OF A WASTE BASKET SURGEON

By Gordon S. Seagrave, M.D. Judson Press. 265 pp. \$1.50.

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GEORGE WHITFIELD THE MATCHLESS SOUL WINNER

By Edwin Noah Hardy, Ph.D. American Tract Society.
298 pp. \$1.50.

Here is a new Biography of the man whom David Lloyd George has recently called "The Greatest Pulpit Orator" of all time. The famous British contemporary actor Garrick once said, "I would give 100 guineas if I could only say 'Oh' like Whitfield." Whitfield marked the beginning of a new era in Church History in the 18th century. Like a flaming firebrand he passes from city to city, from land to land, preaching the everlasting Gospel and swaying uncrowned thousands by his eloquence. The book is a vivid, human, readable account of the great preacher's life as well as a rare character study. Thrilling and heart touching incidents make it a hard book to lay down.—C. F. B.

A CHRISTIAN LAYMAN'S HANDBOOK

By Robert M. Kurtz, M. A. American Tract Society.
72 pp. 50c.

This handbook is intended to help the layman understand and be able to tell simply some of the essential principles of the Christian faith. Such subjects as the Scriptures, God, Man's Relation to God, Sin, Redemption, the Christian Life, etc., are treated briefly. This is an outline of a series of lessons for an adult Bible Class but this could be used helpfully with any age group.—G. W. M.

"WHO IS THE HOLY SPIRIT?"

By Henry W. Frost. Revell, 1938. 124 pp. \$1.25.

Among Christian people there is a great deal of confusion of thinking concerning the Holy Spirit, and this simple and practical book aims to clear up many points. This is a study of the Spirit's personality, offices, sovereignty, limiting, baptism, filling, sanctifying, empowering, and objectives.

The material is well organized, and its abundant Bible references make it useful for study. Here will be found many suggestions for sermons on this subject. This is a helpful book to put into the hands of Sunday School teachers and inquiring laymen.—G. W. M.

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MID-WEEK SERVICES

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I. Work (Labor Day)

A beautiful and effective prayer-meeting for Labor Day observance may be built around Van Dyke's poem, "The Toiling of Felix." Since it is in most ministers' libraries already, and easily available to all, we shall not attempt to use space for it here. Instead, we shall indicate its use in our program and trust that it will prove really useful for all.

Hymn: Where Cross the Crowded Ways of Life."

Hymn: "Bringing in the Sheaves."

Prayer: Thanksgiving for work to do and hands and brains to bring to it; of petition for help that the workmen of the world may realize their brotherhood with one another and with all others; that all of us may honor work and may try to do our own work in a worthy manner.

Bible readings: Two parables of work: 1. John 4:35-38; 2. Matt. 25:14-30.

Reading: "The Toiling of Felix."

It is suggested that at suitable intervals during the reading, special singers or singer should sing "O Master-Workman of the Race," "Go, Labor On, Spend and Be Spent," and "Jesus Calls Us."

After the reading "Abide with Me," or "Work for the Night Is Coming," would be suitable as closing hymns.

Benediction.

II. Hardship

Hymn: "I Would Be True."

Talk: "Everybody's life has some hardship."

1. The rich man has tremendous responsibilities and worries. He must also be prepared to be asked for help many times each day and to take it patiently. He soon finds that happiness is not bought with gold, and that life with its hardships must be met if he is to accomplish anything.

2. The famous man can hardly get time to do his work. Everything seems to combine to hinder him. Moreover, his work is usually difficult.

3. Even the baby's life has hardships in it. He must learn to walk by bumping and falling. He must learn about heat by burning himself. He must strive for his education.

4. Nobody can escape the fact that life has hardships in it.

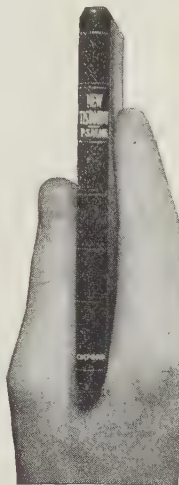
Hymn: "Courage, Brother, Do Not Stumble."

Prayer: That we may meet our hardships bravely and make them stepping-stones to success.

Bible reading: Psalm 104:19-32.

Talk: Hardship forms character. (Use these

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or other names to illustrate the value of hardship.)

1. Jacob Riis.
2. Abraham Lincoln.
3. Martin Luther.

Reading: Longfellow's "Psalm of Life."

Hymn: "In the Hour of Trial."

Talk: Your hardships will be blessings or curses, depending upon your use of them.

1. By doing hard physical work, we develop strength.

2. If we must study hard, we develop our minds. We need not be cast down about it.

3. Even physical affliction may become a blessing to us by giving us brave spirits and courage—and spiritual peace.

Hymn: "The Way of the Cross Leads Home."

Talk: Hardship may often be found in unexpected places.

1. The Bible tells of a king who wore sackcloth under his clothing. He was repentant for sins committed.

2. In rich homes are often found sad hearts.

3. Therefore, let us bear our own hardships bravely. We are not the only ones who have burdens.

4. Let us help others in bearing their burdens "and so fulfill the law of Christ."

Hymn: "Oh, Brother-Man, Hold to Thine Heart Thy Brother."

Benediction.

III. Learning

(A service in honor of those "going off to school.")

Let five leaders have charge of this meeting, one for each method of learning suggested. Seat them in five chairs at the head of the prayer-meeting room, five of the group who are to go away, if possible. Let each leader announce his part of the subject.

1. We Learn By Seeing.

Hymn: First stanza only of "Open Mine Eyes and Let Me See."

Hymn: "I Saw Thee Not."

Bible reading: John 20:24-29.

Talk: The easiest way to learn anything is to see it.

1. Babies learn many things that way—instance.

2. Science says that we learn more quickly by the eye than by any other method. Science has caused teachers to use the stereopticon, the sand-table and other means of visual education.

Prayer: That we may see with open minds and learn from what we see.

II. We Learn By Hearing.

Hymn: "I Hear Thy Welcome Voice."

Bible reading: The parable about hearing the gospel, Matt. 13:4-9 and 18:23.

Hymn: "Wonderful Words of Life."

Talk: We learn by hearing.

1. We learn to speak (usually) by hearing.
 2. We listen to our teachers in school.
 3. We hear our minister.
 4. Let us learn to listen with open hearts.
- Prayer-song:* Second stanza only of "Open Mine Eyes That I May See."

III. We Learn By Experience.

Hymn: "I Know Whom I Have Believed."

Talk: Things we learn by experience.

1. That fire is hot, that bees sting, etc.
2. Experience in life teaches us to appreciate the love of our parents.
3. We learn type-writing, music, base-ball, etc., by practice. Practice is experience.
4. We learn to love God by following Him and experiencing the joy He gives.

Bible reading: John 7:16-17.

Prayer: That we may learn from our experiences.

IV. We Learn By Remembering.

Bible reading: Ecc. 12:1.

Bible reading: Matt. 26:69-75. Peter learned by remembering.

Hymn: "There's a Church in the Valley by the Wildwood."

Talk: Let us learn by remembering.

1. Even experience can teach us little if we do not remember what we experience.
2. Sight and hearing are failures as teachers unless we remember what we see and hear.
3. Anybody who will stop and reason things out will find himself able to learn by remembering:

- a. That sin has a penalty.
- b. That the good are happy.
- c. That he wants to live the beautiful life.

Reading: The last stanza only of Poe's "Raven," or Moore's "I Remember, I Remember."

V. We Learn From God's Word.

Prayer: That we may be willing to learn from God's Word.

Hymn: "Break Thou the Bread of Life."

Bible reading: 1. Psalm 14:1.

2. Gen. 1:1-3.

3. Rev. 22:1-5.

Talk: The things we learn from God's Word.

1. The things we learn from seeing and hearing are mostly things of this world.

2. But seeing and hearing and experience and memory all teach us that the world is full of questions which we cannot answer. They all teach us that there is another side of life that they cannot easily approach.

3. That side, the spiritual side, can be learned only from God's Book. He leaves us enough knowledge that we may seek successfully the spiritual city.

Hymn: "The Lord Is My Shepherd."

Benediction.

IV. Lost Sheep (To be used in preparation for Rally Day.)

Hymn: "The Lord Is My Shepherd."



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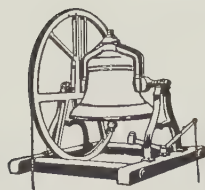
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Doing something for others wins a double reward, one for others, one for yourself.

Police are not necessary where citizens obey the law.

Hell is not a fact where there is no sin.

Grant your neighbor the same privileges you demand for yourself.

Dogs are excellent companions for children, never substitutes.

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Worship is a necessity in man's life. What he worships is of importance.

Politics never cure social ills.

Be sure you can fill a place before you seek promotion.

Few people are equipped to lead; most of us are followers.

Loyalty and support on the part of the masses is a necessary attribute to brilliant leadership.

The Angelus

(Continued from page 392)

spired by love. This final element Millet also suggests. Worship may be very orderly and very dull, lacking in those features that appeal to the heart. Religion, like an iceberg, may be magnificent but cold. Worship must be illumined by love. The old command of "Thou shalt worship" must be transcended by the new command of "Thou shalt love." It is love that lights the candle on the altar of devotion; it is love that relieves the strain of daily toil, shortening the hours and lifting the load.

Millet releases this message when he paints *The Angelus*. It speaks not alone of work with its symbols so clearly in evidence, and of worship with its spirit permeating the atmosphere; but of love. For we have here not one person, but two, and not two men or two women, but a man and a woman. Whether it be brother and sister or husband and wife or loved and lover, it matters not so long as we recognize the unity of human society, the minimum requirements for the founding of a Church and the most evident persons in the exemplification of love. Where two or three are gathered together in thy Holy Name, there is the Church in essence and there, too, is the symbol of love.

These are two young people. Their very youth is a guarantee of the brightness of the flame. No sign of weariness shows in either face. The whole layout of the scene might suggest their going right on with their digging when the "Angelus Domini" is ended and the sound of the Church bell melts away in the distance. Their work is consecrated in fellowship; their worship is sanctified in love. If the bowed heads and folded hands speak of devotion, the attitude of the two young people in nearness to each other and facing one another in graceful and artistic pose, all speak the language of love. The whole effect would have been utterly destroyed had they been turned away the one from the other. One can well imagine that the subconscious aspect of the prayer is gratitude and abounding joy of each in the other's presence. Where two young people love, their work together becomes a school of mutual improvement, their worship together, a fountain of abounding joy, and their life together, a holy adventure in which God Himself becomes a real if invisible Partner.

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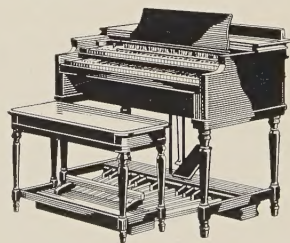
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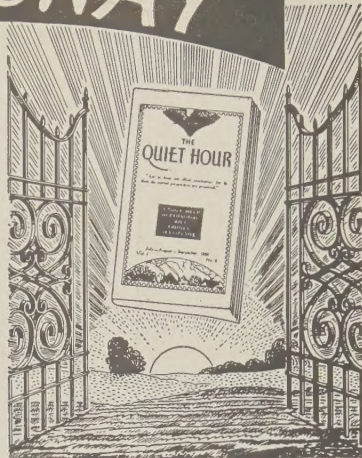
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